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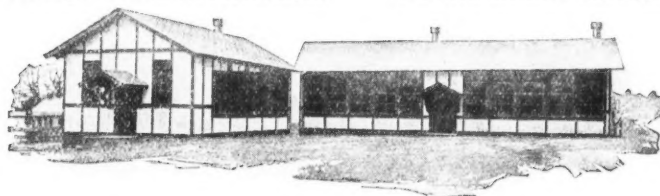
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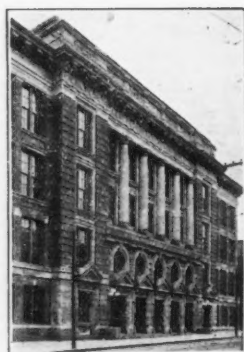
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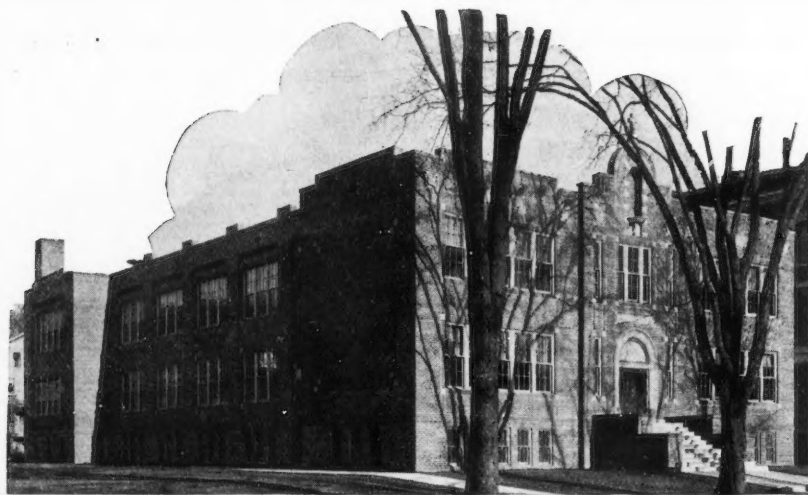
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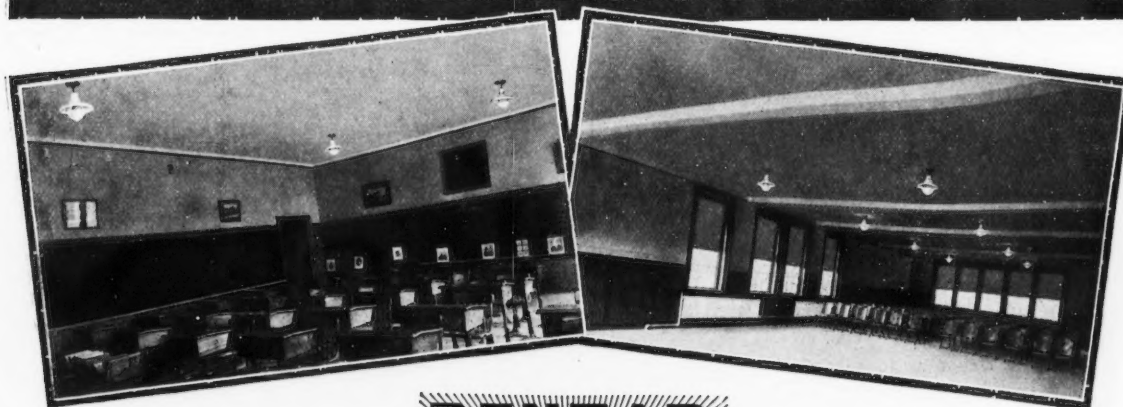
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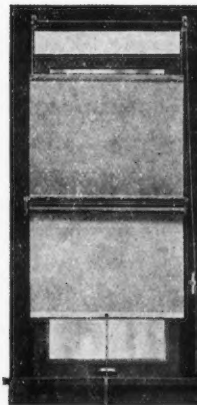
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Vol. XXI, No. VIII.

MILWAUKEE, WIS., JANUARY, 1922

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FORESIGHT. The New Year season offers us an appropriate moment for looking ahead, for charting our course, for employing constructive imagination in our efforts after personal and professional perfection.

It makes almost incumbent upon us the sweet necessity to come apart and rest a little. The rest suggested is not a spell of loafing, delightful and even necessary as loafing may sometimes be; but it is a period of temporary detachment from our clamoring daily duties, a period of ideal-making and practical planning. It is bad to live wholly in the present; it is pernicious—save in the case of the superannuated veterans whose working days are gone—to live wholly or even mainly in the past. Very largely, we should dwell in the future—or, more accurately, we should dwell in the present with a keen eye on the coming day. That is foresight.

The late Protestant minister, John Watson, who wrote "Beside the Bonnie Briar Bush" and several other entertaining things under the pen name of "Ian Maclaren," has so well indicated the characteristics of the art of looking ahead in his "Mind of the Master," that we cannot resist quoting him at length in the hope that his wise words, applied to our lives as religious and as teachers, may form a subject for a fruitful New Year meditation:

"Foresight confers distinction on every effort of man, and raises it a degree. It elevates economy into providence; it broadens business into enterprise; with this addition politics become statesmanship, and literature prophecy. Life gains perspective and atmosphere; it is reinforced by unseen hopes and rewards. The burden of the future becomes a balance in life, tempering the intoxication of joy with the cares of to-morrow, and softening the bitterness of sorrow with its compensations. Foresight, sending on its spies into the land of promise, returns to brace and cheer every power of the soul, and becomes the mother of all hardy and strenuous virtues, of self-restraint and self-denial, of sacrifice and patience."

AN HONOR ROLL. The novices of the Dominican House of Studies, Washington, D. C., have brought out a unique book entitled, "Dominican Saints, published at 487 Michigan Avenue, N. E., Washington. Anybody who has lived at the Catholic University must hold as one of the most precious memories of that center of American Catholic life the picture of the white clad youths flitting about the campus or grouped about the portals of the College of the Immaculate Conception just across the way. In the present volume he who reads will find a key to the cheerfulness and industry and manly bearing of those young neophytes enrolled under the princely banner of St. Dominic Guzman.

The fourteen canonized saints of the Dominican order here find their biographers in young men who are learning to know and practice the Dominican spirit and who aim, eventually, let us hope, at becoming saints themselves. And even those of us who have spent more years reading the lives of the saints than those young men have lived cannot take up this book without adding to our knowledge of the holy men and women whose life stories are again related, without learning something more and understanding somewhat better the secret of holiness and zeal for souls which was and which is for so many chosen souls the golden key to true success and abounding self-realization. We perceive afresh that, however much in many ways St. Rose of Lima differed from St. Catherine of Siena, and how widely disparate were the times and

Current Educational Notes

By "Leslie Stanton" (A Religious Teacher)

activities of St. Peter Martyr and St. Antoninus, all these saintly Dominicans drew light and guidance and encouragement and strength from the same religious observances and the same spirit of prayer and zeal. And, incidentally, the novices show that they are learning how to write good English; and that is a compliment which cannot be paid to all hagiographers who have essayed to write in the noble tongue of Shakespeare and Newman.

CRITERIA OF VIRTUE. Officials of bonding companies—organizations directly interested in the honesty and integrity of employees, will tell you that they feel the highest degree of confidence in workers who are physically fat, who use profanity and who write a bad hand.

According to the bonding companies, Julius Caesar showed himself to be a good business man and a discriminating employer when he said, "Let me have men about me that are fat." The obese bank defaulter is a rare bird indeed. A dipose tissue is warranty of a contended disposition and a temperament not inclined to either recklessness or morbidity.

The man who indulges in profanity is, from the point of view of the bonding companies, a good risk, not because he curses and swears, but because he has a safety valve for the discharge of toxic emotions. Such a man, declares William B. Joyce, President of the National Surety Company of New York, "is far safer than the quiet, suppressed individual who stifles his natural impulses." Experience shows that the young man who runs off with his employers' money is very often the model youth, the trusted employee, who never lapsed into wild and whirling words.

Of course many an honest man is a good penman, but, in the opinion of H. T. Cole, inspector of the American Surety Company, 93 per cent of defaulters are distinguished for excellence in chirography. Superior penmanship, he holds, is an almost unfailing characteristic of embezzlers. The psychological basis of this phenomenon is indicated by a New York detective, Richard M. McKenna, who has made a special study of handwriting in connection with crime. "From my study of the handwriting of crooks," he says, "I believe that vanity and the desire to deceive have a great deal to do with the cultivation of a certain type of very fine penmanship. The normal man in forming his handwriting has the idea of writing freely, legibly and speedily, but the man with the makings of a crook in him has the idea of showing off his cleverness, winning admiration and concealing his own true character with a false appearance of highly ornamented perfection. That's the feeling I seem to read in crook handwriting, and I believe I could distinguish it eight times out of ten."

These are cold hard facts garnered in the course of an extensive experience by the children of this world; and they should be not without interest to the children of light. Educators of experience will not be surprised at the conclusions of the experts. And all educators might profitably make an application of the findings of the bonding companies to classroom conditions and character formation.

This does not mean that in the interests of Christian education we should encourage our pupils to use profanity, to write abominably and to cultivate three inches on the ribs; but it means that we should learn how to trace to their sources in character and conduct all habitual acts, either physical or mental, that connote undesirable motives.

Thus the fat boy in school may be a very good boy mainly because he is too inert physically to be otherwise. The teacher who puts stress on that sort of goodness is deceiving both himself and his pupils, and some day he may be rudely disillusioned.

As to the boy who uses profanity, he is to be discouraged from a sinful habit; but the teacher must recognize that the culprit has at least the right general notion of expressing his emotions rather than repressing them. Once such a boy is shown, in a practical way, the art of what the modern psychologists call "sublimation," he will readily overcome the tendency to profanity. Find out **why** the boy swears, and then teach him to follow the initial impulse on a higher plane; encourage him, for instance, to write poetry or to work it off in the gymnasium.

Finally, while good penmanship and exceptional mental ability often go together, every teacher knows that oftentimes the pupil who writes that beautiful hand is below normal intellectually. Penmanship is more physical and less mental than most things required in school, and accordingly the dull pupil takes to it as to the line of least resistance. On the other hand, your brilliant pupil is frequently your worst penman simply because he unconsciously recognizes that the art of forming letters is mainly a matter of mechanical dexterity and does not give him the intellectual exercise afforded by mathematics and the subjects that involve copious reading.

A SECRET OF POWER. Of the late Hamilton Wright Mabie, a writer of many inspirational books of worth and truth and sweetness, his lifelong colleague, Dr. Lyman Abbott, has written as follows in the introduction to Mabie's posthumous collection of essays, "Fruits of the Spirit:"

"Language was to him but the tool by which thought and feeling are expressed. He was skillful in the use of this tool, and he had a mild interest in the skill with which other word artists used their tool. But his vital interest was not in their tool but in their message. Literature appealed to him because it was an interpretation of life—not merely of the life of the author, but the life of his age or, in the case of a few of the greatest authors, the life of all the ages. He himself was an interpreter rather than a critic, and was more concerned to enable his readers to see life through the author's eyes than to give them a judgement on the question whether the author has given his interpretation skillfully."

As thus beautifully worded by his friend, and especially as set forth in his own little books, Mabie's conscious aim as a writer is a splendid aim for every teacher to adopt and adhere to. It may not bring—it did not bring in Mabie's case—a high reputation for dryasdust scholarship; it may not win favor among the fossils who sometimes speak with authority in university halls; but it will bring, if not the reputation, at any rate the actuality of genuine teaching power. For the teacher, while he is incidentally something of a critic and something, too, of a technical expert, is mainly and essentially an initiator, an interpreter. Let our graduates, despite numerous academic shortcomings, know but where to find in a bookstore or a library the really great books, know but what to seek between their covers and how to find that which they seek and apply it to their own lives and the lives of their associates, and we may look upon our educational efforts with a fair measure of chastened satisfaction. Too often our graduates are akin to the man who died of hunger while perusing the bill of fare.

A MESSAGE FOR MARS. By way of making an examination a little more vital and illuminating, teachers of English might try the following question:

Let us suppose that it is necessary and possible for us to send to Mars ten books selected from the literature of the human race, the ten books that would teach the Martians, who otherwise know absolutely nothing about man and his destiny and his nature and his environment and his ideals and his achievement, what sort of being man really is; the ten books that would best constitute a monument of human civilization. What ten books would be your choice?

(Continued on Page 378)

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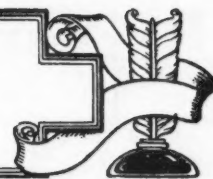
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Shoots and Suckers

By Brother Leo, F. S. C., L. H. D.



Brother Leo, F. S. C.

Here stands a goodly tree. It is firmly rooted in congenial soil, it absorbs its saving moisture from the rain and the dew, it is gladdened and strengthened by the light and warmth of the sun. From out the parent stem spread the aspiring branches, in their turn the parents of ramifying twigs, and the whole aglitter with waving leaves and burgeoning blossoms, glad harbingers of abundant fruit.

The potential fruit, and the actual blossoms and leaves and twigs and branches, visualize for us the normal and salutary expression of the tree's principle of growth. For the nature of the tree is to increase the girth of its trunk and strengthen

and extend its branches and send out into every leaf and every blossom its vivifying sap. Unless it does this it will bear no fruit, and if it bear no fruit it is not a goodly tree. Without its growth and its branches and its leaves and its blossoms and its ultimate fruitage, it is akin to the barren fig tree which evoked the Gentle Master's curse.

But clinging tight to the rugged trunk of the tree, and climbing even up into the lower limbs, and spreading riotously on the surface of the soil, is another manifestation of the principle of growth. This manifestation takes the form of what we call suckers or parasites, things difficult for the philosopher to account for in the economy of creation, alien, virulent growths which bring forth no fruitage of either food or beauty, but which absorb vast stores of nutriment from the soil and from the tree and which, if unimpeded, will suck away the tree's vitality, diminish its capacity for bearing fruit, destroy utterly its beauty and its majesty and make of it ultimately a shapeless thing and evil.

What is the obvious duty of the husbandman regarding these two forms of growth? He must sustain the one and destroy the other. The growth represented by the branches and the leaves and the blossoms he must cherish and conserve; and therefore he does his utmost to enrich the soil, therefore does he spray the leaves to exterminate hostile insects, therefore does he devise coverings to protect the tender buds from the killing frost. But the suckers, the parasites, the manifestation of malignant growth, he cuts off from the goodly tree and routs out of the impartial and nurture-giving soil. Only by so doing can he hope for a tree that is healthy and sound, a thing of beauty and a giver of life.

An educational institution, specifically a Catholic school, is such a goodly tree. And the several studies in the school curriculum and the various activities and pursuits of teachers and pupils are manifestations of growth. But just as in the case of the tree some manifestations of growth are natural and salutary and others parasitical and noxious, so in the school we find some activities that make for real education, that are the logical and inevitable outgrowth of vital principles, and other activities that are foreign to the true spirit of enlightenment, that are at their best idle and wasteful and at their worst evil and debasing. And as the husbandman's duty is to encourage the growth of the tree and discourage the growth of the parasites, so the equally obvious obligation of the teacher, the inspector, the principal, the superintendent, is to foster all those school activities which are in harmony with rightly understood educational principles and ideals and to impede and destroy the further development

of those other activities which represent the parasitical element in school life.

We have elaborated this comparison because in so doing we have led up to the grand principle which should guide the teacher or the administrator in his attitude toward various school activities. And the principle is simply this: Does this movement or this condition constitute a manifestation of natural, logical, fruit-bearing educational growth? Then it is my sacred duty to encourage and foster it. Or does this movement or condition constitute, on the contrary, a manifestation of an anti-educational tendency, a growth indeed, but a growth that threatens the very life of the educational institution? Then it is my duty, not less sacred because negative, to oppose this movement, to eliminate this condition, tactfully, of course, but unequivocally.

That this principle of action has been accepted in its practical bearings by many teachers and many administrators is a gratifying fact; but we who know facts and who face conditions might as well admit that in many cases the attitude of school officials toward school activities is determined far otherwise. Some departure from the routine of the school—such as the organization of a debating society or the holding of classes on the lawn or permitting the mandolin club to give a performance in a nearby town—is opposed by some authorities for such reasons as, "It has never been done before," "It is liable to break up the schedule," "Somebody over in France or in Germany probably wouldn't like it," "Things are going along well enough as they are," "It will expose the students to dangers and distractions" and "It is going to increase our expenses." And the identical project is favored and championed by other authorities for such reasons as, "It is something new," "It is going to wake everybody up," "It is sure to please the pupils," "Other schools are doing it," "It gives the students a chance to show what they can do" and "It will advertise our institution."

Some of the arguments implied in these quotations (and they really are quotations) are not without intrinsic merit; but they are, not one of them, in harmony with the grand principle of conduct drawn from the growth of the tree. It were futile to comment upon them at length. Let it suffice to say that the only thing quite as absurd as to oppose a project because it is new is to favor it for no other reason; that while the school must necessarily guard its pupils from dangers physical and moral, it must likewise teach them, as practically as possible, how to look out for themselves; that, according to circumstances, it is sometimes a very good thing and sometimes a very bad thing to do what the pupils would like to have us do; and that while a certain kind of advertisement is to every school an aid and an asset, some forms of publicity serve only to tell the world that teachers and pupils are mainly concerned about something that hath no relish of education in it. What the teacher or administrator should ask himself—and what he should lead the pupils of the school and the vociferous alumni and the equally vociferous friends of the institution to ask themselves—is simply this: "Does this project represent a natural growth or a sucker? Is it a part of the tree or is it a parasite?" Every other consideration is absolutely beside the point.

Would not many of our problems be materially solved, many of our doubts dissipated, many of our ideals brought nearer to realization and the shadow of the valley of education rendered somewhat less of a shadow if we teachers and we administrators and we student advisers and we prefects of discipline and we all and sundry who are giving our lives and our time and our talents to educational work could but manage to grasp in its totality this principle of procedure drawn from the growth of a tree?

Then might we avoid extremes.

One extreme—and it would not be at all difficult to find very modern illustrations—is that of the school official who looks with disfavor upon any manifestation of growth. He is suspicious of anything that connotes a change. Instead of being a child of tradition he is its blind and obsequious slave. He thinks that because a thing served a good purpose once it is assured of immortality, forgetting that the leaves of yester-year have been long scattered by the four winds of heaven and that last season's fruitage can return no more. He cannot think save in ruts, he cannot speak save in stereotyped phrases, he cannot walk save in dead men's shoes. He is like a husbandman who, in order to preserve the tree itself, prunes it so rigorously and protects it so sedulously that it cannot blossom and cannot grow. In that case he has a tree, or rather an upright log; but it is a tree barren and accursed.

The other extreme—and vivid examples are not wanting—is the teacher who holds somewhere buried deep in his subconscious mentality the ironshod conviction that movement is necessarily progress, that yesterday's ideals and yesterday's methods are all hopelessly out of date, that a school exists not to instil into the pupils a passion for learning, to prepare them for the business of living, to inculcate in them the right principles of religion and citizenship, but rather to supply material for athletic teams, to form a congenial background for all manner of experimentation and to give him personally an opportunity of demonstrating that he can "drill" and "coach" his pupils to win competitions and eventually to secure more or less lucrative "jobs." Whatever the number of years he has been in existence, he is dowered with the callowness and the cocksureness of untaught and unteachable youth. He resembles the husbandman who points with pride to the parasites that are choking his tree to death and remarks on the sturdiness of its growth, who goes into ecstasy at the sight of the mustard weed invading his fields and dilates fatuously on the fertility of his soil.

We might be able to secure a wonderful educator were it possible to take these two extremists, mix them thoroughly together, blow away the froth and let the mixture cool. The result would be a man who would approximate in his educational attitude to the excellent suggestion of the Apostle: "Try all things; hold fast that which is good." "Scrutinize all educational projects, all school activities," might well be the educational paraphrase of the inspired text. "Neither approve nor condemn a thing because of its age or its youth, because of its ease or its difficulty, because of its danger or its security. But find out whether or not it is educational, whether or not it is in conformity with the purpose for which your school stands and in harmony with the professional ideals of all true teachers. Thus shall you try all things; and thus shall you reject absolutely and oppose to the utmost of your power and influence all educational suckers and parasites. But hold fast, even in the face of disfavor and discouragement and misunderstanding, that which is good, that which, in whatsoever novel or unexpected or irregular way, truly represents a manifestation of vital growth."

In our own individual lives, as human beings, as religious, as students and as teachers, this principle of growth has a field for pertinent and practical application. In our daily ways and words and works—and most important of all, in our daily thoughts—let us cultivate the natural growth of our tree and wage relentless war upon the parasites. Often we do things because we are ill-advised, or because it was once prescribed for persons so to do who lived under vastly different conditions, or simply because we are the victims of habit and routine. Such are not vital reasons for action—or inaction. But when we seriously ask and strive honestly to answer the question, "Does this help or hinder the legitimate growth of my tree?" we are on the way to become better teachers, better students, better religious and better men.

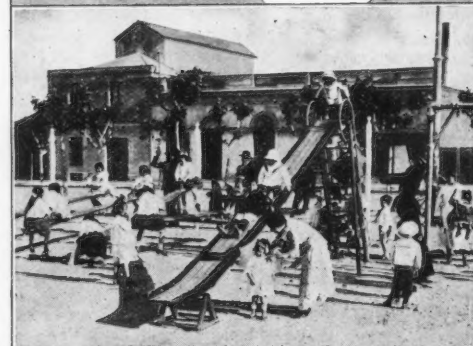
And, in conclusion, let us consider the most beautiful illustration of our principle that universal history can furnish. It is the growth of the Catholic Church. Were

(Continued on Page 378)

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AUTHORITY.

Sister M. John Berchmans, O. S. U.

A major evil of the present age is lack of respect for rightly constituted authority. This is the source of other evils innumerable, affecting the home, the church and the state. Without due regard for authority, there is peril to order. "Untune that string, and hark what discord follows!" A newspaper editor undertaking to portray the spirit of the times observes: "It is a protest against existing things. It rebels at duty. It rejects standards because they are standards, not because they are good or bad. It belittles precedent. It scorns all anchors, holds all restraints in contempt. It is gross, animal, earthy, contemptuous of ideals, of traditions and of the lessons of history. It is sensuous in its dress, its art, its literature and its music. It stands for life unexpiated by the finer judgment." In such a crisis surely there is occasion for temperate consideration of the argument for authority. The following article will be recognized as not only good, but timely.

In this twentieth century of ours there is much difference of opinion, as there has been in the past, on the subject of authority. We may consider it under three classes, domestic authority, civil authority and ecclesiastical authority. One definition of authority is, the moral right to govern; and since it is defined to be a right, it necessarily follows that there is a corresponding duty on human beings to respect and obey authority. To prove that authority is necessary to man, let us see what man is by his very nature. In the middle of the seventeenth century, Jean Jacques Rousseau taught in his "Social Contract" that at some period of the world's history, men agreed among themselves to quit solitude, and live in society, and therefore that society is nothing more than a conventionality. But do not the many needs of man, his physical, his intellectual needs, his spiritual development, all prove that, looking on man from the standpoint of human reason alone, he is by his very nature a social being, hence he was not created to live in solitude? Hence if man is a member of society, in order to live in peace and harmony, enjoying the blessings of prosperity and happiness, he must of his very nature be subject to authority, for where there is no authority, disorder, ruin, chaos must reign.

Aristotle tells us "man is by nature a political animal." Francis Suarez, S. J., says, "Authority is an attribute of a multitude assembled to form a state." According to Father Cronin, authority being an attribute does not exist anywhere, apart from the office, but when the office is rightly conferred it carries with it this attribute of authority.

Since we know by our reason that God is the author of our nature, and since human nature tends to a social life, then authority is given indirectly to man by God, since God is the author of society.

In these days of ours we hear much of the authority of the state, but was there no authority prior to that of the state? In the beginning of the human race, we see from the study of nearly every European folk, there is an unbroken tradition running back to a patriarchal power, and especially among the Aryans was it so that power or authority was vested in the father of the family, who was considered chief and master, king and priest; and so absolute was the authority of the father in the primeval family that there was no majority for the sons as long as the father lived. Though the children might marry and have children, yet they themselves could never have any entirely separate and independent authority during the father's lifetime, except what he allowed them to exercise. This absolute father-sovereign held sway over, not only the possession of his family, but even over their lives, and the lives of those dependent on them. In the early days there were no states, no governments, no laws, and the sole bond of union was kinship. As Ex-President Wilson says in his book entitled "The State" — "In those patriarchal times, not deliberate and reasoned respect for law, but habitual and instinctive respect for authority held men together, and authority did not rest upon mutual agreement, but mutual subordination." So in ancient times, the father's authority bore the simple sanction of his being the fountain-head of the common blood relationship; and when society grew, it grew without any change of this idea, and for a long time the commonwealth was looked upon as being only a larger kindred.

In speaking of government, Wilson says in the book just mentioned, "Government must have begun in clearly defined family discipline, and such discipline would be scarcely possible among races in which consanguinity was subject to profound confusion, and in which family organization therefore had no clear basis of authority on which to rest. In every case, it would seem, what we would deem worthy of the name of government must have awaited the development of some such definite family, as that in which the father was known, and known as ruler."

When the family naturally increased and multiplied, its branches grew into a gens still bound by the tie of kinship, and even if the father, grandfather, or great-grandfather were dead, the members of the gens would select one of the elders, the oldest living descendant, or the most capable, to assume the authority, which was but little less revered.

Another formative influence in the development of houses into tribes, and tribes into commonwealths, was religion. Each group of men, whether family or tribe, had its worship of ancestors, and thus its religion was inseparably linked with kinship in the beginning. The Englishman's regard for precedent is most common place to remark upon, and we Americans also have almost canonized our fathers of the American Revolution, but even we can hardly conceive the degree of worship paid to ancestors in primeval times. For much as we revere our men of 1776, yet we look on them simply as men, whereas the ancestors of the primitive men were looked on as gods, and hence arose their regard for precedent, and their fear of ever departing from the customs and practices of their ancestors, for to do so was to incur the wrath of the deities. So ancient society was for long ages crystallized by the long and imperious reign of the customs of their ancestors.

Among the old Romans, the father had the same authority over his children as over his slaves. He could put them to death and dispose of their property as he thought fit. Septimus Severus distinguished the law by which the father in the Roman family could kill an adult child, but later Diocletian made it illegal for the Roman father to sell his child. So from all this, we see the legislative, judicial and executive powers were centered in the father of the family.

In ancient and even in mediaeval times, the young people were not free to choose their partners for life, as they are in our day in most countries, and in this matter parental authority selected the one who was henceforth to be numbered among the family.

Isolation among mankind means stagnation, and as the individual is not self-sufficient, but must live in society with his fellowmen, in order to make progress, so families have found it necessary to unite into tribes; the tribes not being self-sufficient have formed a nation, thus giving rise to the state. How then can the state claim to have the right to supersede the natural God-given rights of the parents, or argue that the parents receive their authority from the state? That which is prior in time cannot receive its existence from that which comes after it in time; and domestic authority was prior to civil authority, therefore domestic authority cannot be derived from the civil authority, or authority of the state.

Hence, the parents have the natural authority to rule their children to see that they get an education, and only when parents are deficient in their duty in regard to educating their children has the state the right to step in and interfere. Civil authority is defined as the moral right of a state to govern its subjects for the general good of the state, within the limits prescribed by the constitutions, but no civil authority has the right to trespass on absolutely natural rights, for these come from God, since He is the author of nature. And if civil authority seeks to usurp power outside its own domain, it is guilty of tyranny, and hence obedience in such a case is not obligatory. If civil authority enact a law which is contrary to the moral law, it cannot be obeyed in conscience. If it ordain something beyond the sphere of its authority, this does not oblige obedience, but it may be a matter of prudence to obey. In either of these two cases, the authority is tyrannical, and as St. Thomas says, "A tyrannical law, not being according to reason, is not absolutely speaking a law, but rather a perversion of law."

As civil authority is definitely limited, the authority of the state is supreme only in the sense that it is not subject to any other state. Civil authority must always be subject to the moral law. The state exists for the good of the individual, and not the individual for the good of the state. The theory that the state is omnipotent would eventually lead to ruin and disaster. The "divine right" of kings, so long ruling European and Asiatic governments, is now looked upon as a myth, and rightly so, for it cannot be proved that God pointed out any particular individual, and bestowed authority upon him. Only in the theocratic government, like that of the Jews, can it be said with truth that God bestowed authority on a particular individual. The divine right of kings is then simply a fiction of the past.

There are three titles to authority, and the older title seems to have been the fact of possession; then, as greater unity and organization grew in a nation, the title of authority from popular election became a true title to power, and this is the most obvious. Again, since in the very nature of things, a ruler is necessary, prescription may also be a true title to authority. Thus, a man who was on the throne illegitimately, may be rightly retained there if the common good of the subjects demands it, and thus political authority received on the title of prescription, differs from prescription as a title to private property in this, that it is not necessary that political authority should begin in good faith. Although the title of William the Conqueror to the throne of England may not have been a good title, yet after he had a firm hold on the royal power, he had a right not to be disturbed.

In the last few years, there has been a growing tendency on the part of civil authority to examine the branches of learning taught in our elementary, graded and high schools, and in this the civil authority is not overstepping its bounds, for it has a right to know that the children of one generation, who are to be the fathers and mothers, statesmen, lawyers or physicians of the next generation, should be fully equipped to become useful and respectable members of the state. Nor is the state usurping power which does not rightly belong to it, in demanding a normal certificate from all the teachers of the grammar grades, and a degree of at least A. B. from those who teach in high schools, academies and colleges. For in making such a demand, the state is only demanding a certificate of capability in possessing and imparting knowledge, and in drawing forth and developing the latent powers of the young mind, in much the same manner as no state will allow a student of medicine to become a practitioner until he can present credentials as to his ability to safely deal with the manifold diseases and ailments to which our poor human nature is heir.

Where then is the cause for sounding the note of alarm by those who, peering into the future, already see the gathering clouds, that portend the on-coming storm, which threatens to demolish so many of the educational institutions of our country, as was done by the cyclonic elements of civil and political authority in France and other European countries? Sad was the havoc wrought by atheistical France, when it tore down the crucifixes from the schools and forbade the name of God to be mentioned in the class room. When civil authority goes to this length, what is it doing but sowing the seeds of anarchy, which will poison the life of the state itself in future years, when not having been taught as children to obey and reverence Him from whom all authority is derived, the future generations will brook no restraint, and the harvest will be riots, anarchy, assassination of rulers, while revolution will reign supreme?

(Concluded in February Issue.)

NECESSITY AND MEANS OF VENTILATION.

A Sister of O. S. B.

During the first years of my existence, I lived with little or no regard for the requirements of ventilation, and, as a result, found myself at the age of twenty-eight one of the hundred and twenty-five afflicted occupants of a western sanitarium for tubercular patients. The main item of prescription on which the attending physician placed great stress was "fresh air"—constant and proper ventilation of rooms. As the short term of three months in the exact observance of his instructions left me not only a "cure" but one of the healthiest specimens

of humanity on this side of the Rockies, I feel safe in stating that proper ventilation is one, if not the most efficacious, means of securing good health.

Is there any one who would not be nauseated at the thought of eating food which had once been in his stomach, or worse yet, in that of someone else? Still, how many of my readers, without perhaps actually reverting to it, at least permit themselves, their children and others most dear to them to take into their lungs the foul air which they or others have just exhaled. This unsanitary condition is common in many homes and in most churches, schools and other public buildings where ventilation is neglected. (Ventilation, of course, implies a provision for the entrance of cool, fresh air, and the exit of warm, impure air, which aids in keeping the rooms at a favorable temperature.)

This necessary provision can be secured by any of the following means: With our modern heating systems plenty of fresh air may be furnished by leading it through a duct from the outside to the furnace, where it is heated and sent to the various rooms. When by artificial means air is forced into a room it should enter near the ceiling and escape near the floor on the same side of the room. In rural schools or elsewhere with similar conditions good ventilation may be had with stoves, by the use of a cold air duct beneath the stove, a sheet-iron jacket surrounding it, and an escapement for impure air at the base of the flue. Most simply, a room may be ventilated by having the windows on one side pulled down several inches from the top and raised about the same distance from the bottom. In this case, to prevent the cold air from striking directly on the occupants of the room, a board slanting inward may be placed in the lower part of the window to direct the current of air upward. A last and certain means of securing a good supply of fresh air in a room, particularly a school room, is by having periodical recesses, during which all the doors and windows are thrown open.

With such a variety of practicable methods at hand negligence to secure good ventilation is unpardonable. The crime is infinitely greater when not only one's own health, but that of many others is involved. This applies particularly to teachers and their pupils, also to the members of religious communities or others in charge of public assemblies. College students and religious do not, as is generally supposed, break down in health from overwork and insufficient nourishment but from lack of efficient exercise and a dearth of fresh air. Living in closed rooms by day and night, in groups numbering from five to fifty, is, to my mind, a slow but sure process of suicide and murder.

Palmer Method Writing.

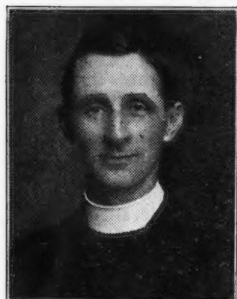
The cash prizes offered by the A. N. Palmer Company for well-thought-out and well-expressed opinions on the Palmer Method Primary Plan of teaching in first and second grades the basic principles of muscular movement and penmanship brought forth numerous responses from teachers. Of the nine cash prizes, ranging in amount from \$500 down to \$60, eight were won by women, the only masculine competitor who achieved an award being Mr. F. C. Evans, Supervisor of penmanship in the public schools of Waterbury, Connecticut. Mr. Evans took the third prize—\$200. The first prize—\$500, went to Miss Bertha A. Connor, Supervisor of penmanship in the public schools of Boston, Massachusetts. Her winning article is printed in a pamphlet which may be had free of charge on application to the A. N. Palmer Company, 30 Irving Place, New York City.

Miss Connor condemns finger-motion writing and wholearm writing as unhealthful. She advocates the Palmer Method Primary Plan for the reason that by this plan primary pupils receive fundamental training involving no resort to distorted postures conducive to shoulder-strain, eye-strain, obstructed breathing or impeded circulation of the blood. She favors it for the further reason that it develops no bad writing habits, which, when once acquired are difficult to unlearn.

One of the results of the introduction of the Palmer Primary Plan is the elimination of unnecessary written work by little children. This of itself constitutes an important pedagogical reform.

CULTIVATION OF MEMORY IN MUSIC.

By F. Jos. Kelly, Mus. Doc.



Memory in music is artistic and is based on a ripe knowledge of the interior workings of the art, to which the mechanical system is entirely opposed as being confined solely to the fingers mechanically driven to play the right notes. They are further, only the exterior, and though so necessary to all concerned, the principle must be established that they are to the musician a means to an end, and not the end itself. Music learnt by continual drumming soon becomes nauseous, (and worse, it would in all probability require that same unenviable task at each future demand that might be made upon it) and therefore adds nothing to one's musical equipment. Memory in music must be an intellectual process, based on a thorough course of harmony, form and composition, so that one may be conversant with all combinations of each subject in itself, and further, in relation to each other, extending if possible to actual experience in composition.

One of the great difficulties in remembering music lies in the isolated character of its phenomena. With objects that lie in the material world, one sense helps another. The impressions of sight rest on those of touch, and in both, the relations of proportion and form are blank mathematical abstractions, which can only be compared to objects in the visual world by a forced analogy. There is not even such a thing as direction in music, except by an arbitrary convention. This is undoubtedly, one of the things that makes the musical memory so treacherous. The ordinary laws of association are not regarded. It is curious phenomenon, that the themes of a newly-heard work, often vanish entirely from the memory for the time being, and reappear in the most unexpected manner, days, or it may be weeks afterwards. A method which is surprisingly helpful, is that of associating words with instrumental themes. It is a matter of common experience, that songs are much better remembered than music without words. The association of poetry and music, undoubtedly helps the mind to retain both.

In memorizing, we have to call to our aid, not only the faculty of memory proper, but any other faculty which is capable of lending us assistance, and the greatest of all these is, sight. Still if we glance over the pages of a complicated work, we shall probably not at first conceive

much hope of retaining in the mind, the mere aspect of so many figurations. This would of course, not be possible. The whole secret of memorizing is comprised in devising a means, whereby we can, so to speak, look on and play at the same time. This operation is of course not to be accomplished literally. What is really done is, the "playing part" of the process; the simultaneous "looking on" part of it, is where sight lends its assistance, the most valuable help in memorizing. But one should not forget that sight in memorizing is a mere mechanical means of helping the memory to retain what is conveyed to it through the sense of hearing. And it is as a mechanical means only, that the real musician calls upon its aid in memorizing.

Music is reliably memorized by the aid of reasoning powers, that is to say, by means of close analysis of the structure and the logical continuity of a particular piece. The eye, the ear, the faculty of touch occupy purely subordinate positions. Musical analysis remains and always will remain, the most solid and substantial basis for memorizing music, simply because it rests entirely on reason; memorizing by eye and ear alone is unreliable, because the impressions stored up by them, are only sensory, whilst memorizing by the faculty of touch, is simply a mechanical process, unchecked and unaided by the reason or by the more vivid sense perceptions. Artistic memory is first of all artistic study, and artistic study is based upon a thorough examination of a composition in its every phase. This means, to know a piece in its very last detail, all its melody, all its chord-connections, all its rhythms, together with its logical sequence.

Emotion is another element that aids one in memorizing. In fact, it assists the memory when musical analysis fails, and the eye and the ear forget their duty. The continuity of emotion is what assists the memory in music, because emotion passing quickly from one phase of feeling to another, leaves an impression more or less permanent upon the mind of him who experiences it. If the assistance of the emotional faculty is consciously or systematically applied in memorizing music, it will be enormously more useful and effective, than is the case when its services are employed in a purely mechanical manner. After a work has been memorized by the aid of musical analysis, and by the eye and ear, it should be examined bar by bar, with a view to following closely all its emotional developments. If a composition be analyzed in this way, and the consecutiveness of feeling be completely grasped, the emotional nature will find complete and satisfying expression in the varying moods of the composer.

Memorizing has a very important influence upon the technic, in that it leads to ascertaining more and more perfectly, the precise points of difficulty which hinder the easy per-

(Continued on Page 379)

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THE CATHOLIC SCHOOL JOURNAL.
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An old proverb says, "What teachers shall we find for a child sixty years old?" Verily such teachers are needed—for it is apparent that many sixty year old persons need a tutor to direct them into the proper path and aid them in proving the falsity of the proverb, "There is no fool like a learned fool."

The war as to the value of studying the classics still goes on round the world and no signs of an armistice yet. While our Catholic institutions of learning still cling to the classics, one hears the voice of opposition now and then in words like these: "What's the use of Latin and Greek; I never studied them, and I managed to get along in the world without them." To such objections, perhaps the report of a governmental committee in England may be of interest. This report is a compromise between the old predominance of these studies and the too violent reaction of the 19th century in favor of the practical. Business men who testified before the committee claimed there was a value of classical education in business and that mere technical training did not carry a man far enough. What was a veritable surprise was the opinion of members of the Labor Party, who claimed that workingmen needed the wider outlook gained from a knowledge of

The Catholic School Journal

the classics. The London Times Literary Supplement draws this conclusion from the report: "That, while most of the material factors in the problem are against the classics, the moral factors are more and more in their favor. . . . While ignorant people still repeat the parrot denunciations of fifty years ago, instructed opinion, and even the newest forces of uninstructed opinion, are realizing more and more what English education would lose if it lost the classics; what, as it is, is lost by the vast majority who cannot or do not touch them."

The superintendent of public schools in Indiana has found it necessary to publish an official disapproval of the solicitation of money from pupils. The various drives that are started for all sorts of purposes make a commencement among scholars and arouse their sympathies and very often create embarrassment among poorer children at their inability to give as much as their playmates. This is a wise move and when this item of news was called to the attention of a Catholic pastor, he remarked that he recently issued a similar order to his school, for the reason that the practice was becoming an abuse and was a cause of disturbing the minds of pupils and distracting their thoughts from their studies and causing envy and jealousy. He was very emphatic in his condemnation of the practice. We learned from another source that a worthy appeal was placed before him recently and when he learned about what amount was expected from his school, he contributed the full amount himself, rather than break over the rule he had made. While there is something to be said in favor of teaching pupils to give, the good that is desired is lost by making the giving a matter of near compulsion through fear of being wanting in keeping up to the generosity of other pupils.

CLOISTER CHORDS.

Sister M. Fides Shepperson.
Hamlet.

I.

The thinkers of all the ages are the Hamlets of the play "Hamlet." Wherever speculative doubt holds habitual control the will is in abeyance; wherever in conjunction with this speculative doubt there is full credence in destiny, in an uncontrollable inevitable fate—the will becomes abnormally quiescent. It drifts, it speculates, it waits the favorable occasion and when that occasion comes it hesitates, excuses its hesitancy, and slinks self-condemningly back to its quiescence: if it act at all, it is only spasmodically and when maddened into action by the whip of destiny.

II.

Such is Hamlet. Such are all who are fated to be Hamlets. There is nothing more maddening than that the intellect should see clearly what ought to be done and yet be yoked-mated with a will that is timid, shrinking, indecisive, irresolute, apathetic. What subtle avenger yoked them thus? To see the deed to be done—clearly, brightly burning, a star

in the Duty-firmament; and yet to hesitate, to doubt the gleam, to turn away, yield to inertia, and sink weary into Lotos slumbers—surely such a mentality is fate-fitted for tragedy.

III.

It was not fitting that Hamlet himself should escape from the Maelstrom. All go down together. Yet why?—not all were equally deserving of the same fate. And right here is the play the mirror of human life. Look about you. Is there any justice apparent in all this sorry scheme of things? A train is derailed, a ship goes down, an explosion occurs in Wall street, and the dead lie side by side, the hoary sinner by the smiling babe, the king of many crimes by the flavor-fair Ophelia, the frail queen by Hamlet.

"O Love, could you and I with fate conspire
To grasp this sorry scheme of things entire,
Would we not shatter it to bits and then
Remold it nearer to the heart's desire?"—Omar Khayyam.

IV.

"Hamlet" is the eternal interrogation. It is the Whence, Wherefore and Whether of the soul of man as he crosses the time-arc of an unknown circle.

And surely nowhere either in literature or in life does this answerless interrogation loom out more pathetically than over the closing scene of the tragedy. It hovers like a ghost over the stage strewn with the bodies of the dead; it abides while the pageant passes; it escapes the fall of the curtain; it waits for you and for me and for all; it watches sphinx-like forever.

V.

"To be or not to be—that is the question." Take away the "faith that looks through death;" take away the hope that gilds life's darkneses; take away the charity that breaks down the boundary between "me" and "thee;" and merging "me" with "thee" and with all the world in a common sin and sorrow—leads kindly and uncondemningly in the ways that fulfill the plan of a common father—take away Christian faith and hope and charity, and the result is—Hamlet; accept them, live by them, die by them, and the result is—a Saint Augustine. As a man answers in his inmost heart the pivotal questions of life, so is he. Hamlet answered them in doubt, in fearful negation, in despair; St. Augustine answered them in Christian confidence.

The date set for the annual observance of the National Week of Song is always that week in February in which Washington's birthday occurs. This year is will begin on Sunday, February 19th, and end February 25th.

A detailed history of the movement and suggestions for its observance can be secured by addressing The National Week of Song, 430 South Wabash Avenue, Chicago, Illinois.

Neglecting the Child Is Neglecting the Man

By Denis A. McCarthy

An Italian, once a Catholic, now a Protestant, who has written a book entitled "The Soul of an Immigrant," has the following passage descriptive of the author's childhood in Italy:

While we all received instruction of various kinds, dealing mainly with good manners and proper conduct, our religious education was very limited, almost a negligible factor in our lives. Religion was considered primarily a woman's function, unnecessary to men, and a matter about which they continually joked. Even for the women of our household, religion consisted simply in going to confession perhaps once a month, and in going to Mass every Sunday. We children continually heard our male relatives speak disparagingly of religion, if religion it could be called. They would speak of the corruption of the Church. The men also complained of the exorbitant expenditure of money in connection with the numerous feasts. Father might have been called a modernist. He had no particular interest in the religious system of his town and times, and although mother and grandmother were very devout, I remember attending Sunday School only once in all my boyhood . . . We were taught the catechism in a perfunctory way.

If the case of this Italian is typical, it explains much of the indifference toward the Catholic Church, its services and its support, which characterizes the conduct of so many Italians in the United States. There is no hint in this man's description of his childhood in an Italian country town that American Methodists or any other sectarians were at all active or were even known there. So that the attitude of the people could not be ascribed to any disturbing doctrines taught them by Protestant enemies to the Catholic Church.

Of course, too much credence can not be given to the evidence of those who desert the Church of their childhood; but as in the rest of this man's book there is none of that bitter hostility toward the Church which almost invariably marks the writings of ex-Catholics (indeed, he takes occasion to rebuke the people who think Americanization and Protestantization are synonymous), this description of his childhood and his lack of religious training should not be utterly discounted. Although it hardly seems credible that a pious mother and grandmother, monthly communicants and regular at Sunday Mass, should have been so unmindful of their children's religious instruction as this story indicates.

The Church in all countries is, on its human side, far from perfect. There are many things in our American parishes that might be better done if the instruments were more perfect and the methods more efficient. But allowing Catholic children to stay away from Sunday School without making some effort to get them to go can hardly be said to be common in the United States. It can hardly be common in Italy, either, although the writer of the book we are discussing gives that impression.

But, whether it is or is not, this Italian's story is a warning against the neglect of early religious training whether in Italy or anywhere else. It emphasizes the fact that Catholic families can not depend on the religion of the women of the family to save the rest of the household, and it points to the conclusion that while the Catholic tradition and the Catholic atmosphere may suffice in some cases to maintain the faith in the hearts of the children of the home, there must also be definite religious instruction. The young people must be given reasons for the faith they hold and practice. "I need not tell you," said Archbishop Curley in his installation sermon at Baltimore the other day, "that if we of the faith are to save our children to their religion; if we are to instill into their young lives moral principles that will stand them in good stead in life's fight, if we are to make them worthy of their citizenship in the Church of God and in this republic, then we must see to it that close to the church stands a Catholic school."

That is the answer to the whole question and the concluding argument to every discussion of it. Neglecting the child is neglecting the man.

Of course we all know that not every child who has had

the advantage of a religious training in a Catholic school has turned out in later life as we would wish to have him turn out. We all know of graduates of Catholic schools, academies and colleges who are no better than those who have never had the opportunity of attending such institutions. Often, indeed, the graduates of schools purely secular put to shame in later life, in their attention to church duties as well as in the straightforwardness of conduct, many of those who in their childhood and youth attended no other school save a Catholic school.

This is very puzzling at first blush. It gives us the most perplexed feeling to read that Miss Colletta Fuss-and-Feathers, who has broken into print through some unsavory escapade, is a "convent graduate," or that Big Bill Someone-or-other, who has robbed the city for years and at last been discovered at it, is a former student of St. Brendan's or St. Bede's. But we should remember that every young person goes to three schools—the school of the home; the school of the street, and the school which ordinarily goes by the name. And quite frequently, the influence of the school of the home or the school of the street is anything but wholesome. These two schools have the children under their influence a far longer time than the ordinary school; and if they do not sustain and support the work of the school, they in many cases destroy it, and the child's character is ruined.

So that attendance at a Catholic school is not enough, although it is a great deal. It is a great advance on divorcing education altogether from religion, or giving religion only a secondary place in the scheme of juvenile development; but parents should not be allowed to cherish the delusion that they can be as careless as they like in their own home life so long as they faithfully send their children to a Catholic school. Parents should not be allowed to imagine that the Catholic school will infallibly save and sweeten what has been destroyed in the worldly atmosphere which permeates too many of our Catholic homes.

The state superintendent of education of one of our eastern states, in conversation with me the other day, commented on the increasing number of private schools throughout the country. I asked him his opinion of the cause of this. "If it is true," I remarked, "that public education every day is making progress—improved textbooks, improved methods, high professional standing demanded of teachers, and so on—why is it that there is an increase in the number of private schools. The increase in the number of Catholic schools goes steadily on, keeping pace with the growth of the Church here. I can understand about this. But why should the demand for private schools on the part of non-Catholics continue to increase?"

"There are many reasons for this phenomenon," replied my friend. "Social ambition for their children—snobbishness, some would call it—has something to do with the desire of some parents to get away from the public schools and send their children to select private schools. The increase in wealth and education of certain classes of the population has something to do with it. The crowding in of foreign children, so-called, has something to do with it. But with many parents, I believe, it is based on the fact that the public schools, particularly in the high school, does not insist enough on study, and is too much given to catering to the social instincts of the young people who attend them. Too many dances, in other words, too many parties, and not enough honest study. In private schools of the better sort this sort of thing is not tolerated, and parents want their children to go to schools where study is presupposed."

"But how about religion?" I queried. "Is it not possible that non-Catholic parents, many of them, feel that education without definite religious training, has something very important the matter with it?"

"Why, yes," he replied. "I have no doubt that feeling may be at the bottom of much of this desire to educate the children outside of the public school. But I think there

(Continued on page 365.)

THE HOME PROJECT: ITS USE IN HOME-MAKING EDUCATION

FEDERAL BOARD FOR VOCATIONAL TRAINING

For the past two decades the idea that education is a part of life itself, and not a mere preparation for life, has been steadily gaining favor in the educational world. This conception of the function of education is gradually bringing about a changed curriculum and a method of instruction which recognizes the value of real problems as aids to the student in the process of learning. This is not a new method; in fact, it is so old a method that we have no record of the first teacher who taught his pupil the principles of mechanics and physics through the making of the bow and arrow, or the principles of dehydration by the drying of fruits and vegetables for later use. Good teachers have used this method since the beginning of time, for they found it was the most natural and, therefore, the quickest way for the pupil to learn. Dr. William Heard Kilpatrick, in his monograph on the Project Method, well sets forth the two fundamental reasons for using this purposeful activity as a tool of instruction. He shows, first, that the purposeful act is a typical unit of a worthy life in a democratic society. It is not the unit of life for the serf and the slave. Since it is the ideal of a free citizenship, it follows that to base education on purposeful acts is to identify the processes of education with worthy living itself, making the two one and the same. The second reason, as set forth by Dr. Kilpatrick, is that the laws of learning best function through the utilization of a purposeful activity. He goes on to say that any active conduct consists of a response to the existing situation and that one response has preference over another in so far as there existed in the nervous system a bond or connection joining a stimulus of that situation with the response. When these bonds are ready to act, to act gives satisfaction, and not to act gives annoyance. Satisfaction tends to strengthen the bond which makes its exercise the next time more probable; repetition follows and the bond is further strengthened. When satisfaction results from action we get the whole child working in a whole-hearted way and no artificial stimulus needs to be used to secure interest. Granted, then, that the use of a purposeful act both gives practice in living the worthy life and makes the learning processes more effective, it would seem that any system of education which hopes to train boys and girls to take their places in a democratic society must take advantage of this method of instruction.

All phases of school work are feeling the influence of this belief, and courses of study are being organized so as to center school work around real problems which grow out of the experiences of the pupils. Instruction is no longer limited to the four walls of the schoolroom, nor to the hard and fast time schedule of former days. Students are getting their training on real jobs. To meet the needs of those students desiring specific training for a vocation the school is seeking co-operation with business and commercial enterprises, with factories and shops, and with farms and homes. Since vocational education maintains that training for a vocation is best carried on through contact with the vocation for which training is being given, it has perhaps led in the use of the purposeful act, which we shall call the project. The boy on the farm gains knowledge and skill for a general farming through raising a definite acreage of grain, caring for a dairy calf, growing an acre of potatoes, and many more such projects, depending upon the location and general conditions of the farm upon which he may live. The girl gains knowledge and skill for home making through the actual preparation of meals for a family, the making of clothing for herself or others, the management of work in a home, and the caring for younger children of the family. If we accept the fact that a method which utilizes an activity growing out of a felt need makes for a more effective acquisition of both knowledge and skill, and, further, that it offers the best opportunity for the functioning of the laws of learning, then our main consideration will be, how can effective training in home making be so organized

as to use this method? Is it possible to teach both technical and related information and provide for the development of manipulative skill and managerial ability through the doing of real jobs?

In teaching home making we turn to the activities of the home for our real problems. The facts of marketing, food composition, and the nutritive needs of individuals are all best taught through planning, marketing, and serving meals to a special group whose needs have been considered. The fundamental sewing processes, together with the use of the sewing machine and its attachments, can be learned on real garments or articles to be used at school or in the home. Clothes may be made for a needy child at school, for a family who has lost its clothing through fire, for children of an orphanage in the community, or work may be done for a hospital which needs linen hemmed or mended. The problems of child care can best be solved when there are real children to care for. Many projects can well be carried on with groups of students in the school environment. Meals are served to members of the class, to teachers or invited guests. Garments are made for themselves, curtains and other furnishings made for classrooms or the school rest room. All such projects are closely related to the home activities and furnish excellent means of teaching standards, processes, and facts which the girl must acquire if she is to be a trained home maker.

But if only classroom projects are used, there is still no assurance that the training has actually modified the girl's ways of doing things in her own home, or, in other words, has resulted in better living for her. In any group of 15 students in our public schools there may be almost as many standards of homes represented. The girl who comes from a home where immaculate table linen and dainty silver are accepted as necessities will work beside the girl from a home where forced economy, or it may be mere shiftlessness, has made these unknown. The one may come from a home where the standard demands space, air and sunlight for every member of the family, while for the other, home means a dark, crowded apartment. How can each girl be trained to meet the problems growing out of her own home conditions? The answer to this seems to be the project which is carried on under the direction and supervision of the teacher in the girl's own home.

Furthermore, since classroom facilities are necessarily limited, school projects must be largely group projects. This results in the sharing by members of the group in the responsibility of planning and carrying the project through to completion. This has its value as training in teamwork but does not afford adequate opportunity for developing individual initiative and responsibility. The individual home project for which the girl assumes entire responsibility gives her this chance, for it permits her to choose the type of problem which calls for the exercise of managerial ability.

WHY GO TO HIGH SCHOOL?

The reasons for going to high school have been summed up in three little booklets, entitled, "Your Money and Your Life," (for boys); "Come On, Girls, Let's Go," (for girls); and "Why Graduate?" (for both).

These booklets show how high school pays, the doors of opportunity opened to high school graduates, the financial success of graduates, the social advantage, the good times, friendships and pleasures of four years' high school attendance.

These three booklets are addressed to pupils in the upper grade and those that are debating whether to discontinue their high school work. Copies can be secured by addressing the Institute for Public Service, 1125 Amsterdam Avenue, New York City.

LANGUAGE STORIES FOR REPRODUCTION

Effie L. Bean, Winona, Minn.

RENA AND THE SNOW

Little Rena Clayton had come to visit Aunt Jennie. Aunt Jennie lived away up north. Little Rena's home was down south where it was warm all the time.

Her mamma was sick and papa had taken her to Europe to see a famous doctor, and as they had thought it would be too long a trip for Rena, she had been sent to papa's sister, Jennie, where she was to stay all winter.

The next morning she helped Aunt Jennie feed the pretty canary bird. In the kitchen she found Tabby, the cat, with which she made friends. While she was playing with Tabby, she happened to glance through the window. She jumped up and ran and looked out. Her eyes were big and round. "Oh, oh Aunty, come quick," she called. "Just see all the pretty white feathers in the air. Where do you suppose they come from?"

How Aunty laughed when she saw Rena's feathers. What do you suppose they were? Yes they were large, white snowflakes.

Rena had never seen snow before, so of course, she didn't know what it was.

But Rena had some nice sleigh rides on the soft, pretty snow that winter. And what fun it was to coast down the little hill behind the house.

THE BOY IN THE BRICK HOUSE

A new family had moved into the little brick house on the corner. The children were wondering if there were any little boys or girls for them to play with.

Each day on their way to school they looked at the little brick house, but no one was to be seen.

But one afternoon, about a week later, as two boys were walking home from school, they saw a boy sitting by the window. He waved his hand to them and they waved back.

"I wonder what his name is," said Carl.

"I wonder why he doesn't come to school," said Fred.

The next afternoon, the boy at the window was watching for them, and as Carl and Fred came along, he motioned for them to come in. As they hesitated, the door opened and a lady said, "Come in, boys. Harry wants to see you." So they went in with Harry's mamma.

"Hello, boys," said Harry. "I'm glad to see you. You see, since I broke my leg I haven't been able to run and play with the boys, but it is almost well now, and the doctor said I could go to school next week if I'm careful. Now tell me about your school. Do you play any games? And don't you like to play ball? I do."

And in ten minutes the three boys were great friends. After awhile Harry's mamma gave them each some cookies and they went home, promising to come again every day until Harry was well enough to go to school.

COASTING DOWN THE HILL

Six boys and six girls were going to coast on the big hill. They were talking merrily and pulling their sleds after them. When they reached the top of the hill the fun began. Down the hill they flew, then after the long climb back, down they went again.

"It's time to go home now," said Ralph. "It is beginning to get dark." "Oh, wait a little while," said Joe and Charlie, although their mamma had told them to be home by dark. "See, the moon will soon be up and then it will be as light as day." "No, boys," said Ralph. "You'd better come right home. Tomorrow is Saturday, and we can coast all afternoon. Come along." But Joe and Charlie were already halfway up the hill. When they reached the top they both sat on one sled and with Joe steering, away they went. But it was getting dark so fast that Joe didn't see the big stump sticking up out of the snow, until they were almost upon it, and then he hadn't time to steer around it and quick as a wink, they ran into the stump and were thrown off the sled and rolled down the hill to the bottom.

When they were picked up, Joe was found to have broken

his arm, while Charlie had sprained both wrists.

"Oh, dear," cried the boys next day when they saw their playmates going to the hill to coast, "I wish we had minded mamma. Now we can't coast any more this whole winter, and just because we didn't mind."

SKATING

The lake was frozen over at last and the boys and girls were glad. It was Saturday afternoon and the boys and girls were hurrying to the lake with their skates hung over their shoulders. Soon the lake was covered with happy skaters.

"Let's have a race," cried James to Elsie, "All right," said Elsie, "let's see who can skate to the old bridge first." Away they went, faster and faster. They had almost reached the bridge when the ice began to crack beneath their feet, and before they could turn around, Elsie skated right into a hole. Down she went, but she grabbed the ice and held on.

"Hold on, Elsie," said James. "I'll help you out." But when he attempted to lift her out, he found he wasn't strong enough, and the ice kept cracking.

Then he shouted and shouted and at last the people heard and came running as fast as they could.

"I can't hold on any longer," said Elsie.

"You must," said James. "I'll see if I can't help you," and he lay down on the ice and took hold of Elsie's arms and held her till the people came and pulled her out.

Everybody said James was a brave boy to have helped Elsie, for if he hadn't, Elsie couldn't have held on and would have been drowned.

A NEW YEAR'S PARTY

Mabel was six years old and she was having a New Year's party. She was dressed all in white and was waiting for the other five little girls. When they came they were all dressed in white, too. Mabel's big sister, Susie, sprinkled some shining frost over their dresses, and how they did glitter. They looked like six little fairies.

First, they played snowball. Oh, no, not real snowball, out of doors. These snowballs were made of cotton and covered with frost.

A big hoop was hung in the doorway and each little girl tried to throw her snowballs through the hoop. Then came the New Year hunt. Mamma had taken a calendar for the new year and torn off each month, which she had hidden about the rooms. The little girl who found the most months was given a pretty calendar for having sharp eyes.

After singing songs and playing some games, they learned in school, the little girls sat down while Mabel's mamma and sister gave them some cake with thick, white frosting, some nuts, cookies and candy, and every one went home feeling very happy.

EARNING THEIR SUITS

Nine boys were in Howard Little's barn talking about baseball. They wanted to have a regular team in the spring and all wear suits just alike. But how were they going to get the money to pay for their suits.

"Well, boys," said Howard, "we must earn it. But how can we do it?"

"Oh, boys," said Eddie. "I've thought of a way. Let's get up a show." "A show?" laughed the boys, "what kind of a show?" "Well, this is what I mean. Each one of us can do something. Howard can speak the piece about 'Jim, the Newsboy,' Joe can give a dumb bell drill, Hal can whistle, Dick can sing and—"

"Oh, yes," cried the boys, "of course we can."

The boys worked hard and the last of January gave their first entertainment. They made nine dollars. How proud they were. But of course nine dollars wasn't enough. So each boy earned what he could chopping wood and doing chores. "I think we'll have enough money for our suits when spring comes," said Howard.

And they did.

(Continued on page 365.)

The Catholic School Journal

STUDIES OF NOTED PAINTINGS

G. W. J.

THE LION FAMILY—ROSA BONHEUR

Rosa Bonheur is one of the notable French artists who has especially endeared herself to the children, as well as to the adult public, by her work as a painter of familiar animals. From her early girlhood she loved to look at the horses, cattle, and sheep of the farmyard, and the deer, lions, and other animals of the zoo. All her life as an artist she delighted the world with her pictures of these animals. While she was yet a mere slip of a girl she attracted the attention of artists at the Paris Salon with her pictures of rabbits and sheep.

Rosa Bonheur's painting of the Lion Family is the subject of our Picture Study this month. It ranks among the most notable of her animal pictures. She probably found the animals making the subject of this picture study, in the zoological gardens of Paris or London, where she found the animal keeper had surrounded them with conditions similar to those of their native haunts in Africa or Asia. It is easy to imagine that Rosa Bonheur spent many, many hours in studying these animals and their attitudes and habits. When she found a male lion and mother lion and her young baby lions, in the position in which we see them in the picture, she seized upon the situation as a good one for a great painting.

As we look at the picture the mother lion appears to us like a huge cat and the baby lions like overgrown kittens. In scientific lore there are a number of species of animals belonging to what is termed the Cat Family, because of their resemblance in appearance and anatomy to the cat. The tiger is perhaps the largest and most powerful animal of the cat family. Next to it is the lion. The full grown male lion often measures ten feet in length from the tip of the nose to the tip of the tail, but the female lion is smaller.

It is easy to tell from the picture which is the male lion and which is the mother lion. When the male lion is two or three years old it grows a long, shaggy mane which gives it head a large and ferocious appearance. The female lion does not grow any mane. The male lion which the artist has portrayed in the picture is a magnificent specimen. It appears to be one of the larger sort.

If we could see the original painting made by Rosa Bonheur, of this family group of lions, we would see how truly and beautifully she has brought out the color of the lions. This color is nearly uniform over the body, varying from pale yellowish gray to almost chestnut brown. There is a reason in nature for this coloration. It is protective for the animal, corresponding to the color of the sand and dry grasses of the animal's favorite haunts, thus making it less easy to be distinguished from its surroundings by any enemy. The baby lions are born spotted and remain so for some time. You can see how the artist has brought out this coloring in the picture. Note, too, the tufted tails of the old lions and that the tuft does not appear on the tails of the baby lions.

The baby lions are harmless and one could play with them while they are very young, as easily as with a kitten or a puppy. But the father and mother lion would probably resent any one's attempt to touch them or play with the little ones. The father lion looks very sleepy and lazy, but if you should see him when he roars or when he is angry and strikes down a powerful animal with one stroke of his paw, you would realize what a ferocious beast the lion is. When they are well fed in their corral in the zoological park they are lazy and harmless, but if they were in the wilds of their native haunts in Africa or Asia and were hungry for food, it would be dangerous to be within sight of them.

The artist has certainly shown these animals of the wild in a quiet, reposeful attitude. The family group of five makes a beautiful picture. In their native haunts the lion is usually seen alone or in pairs. Some times a family of five or six are seen in a group, even after the young ones are quite grown up.

From the shape of the lion's face you can get some notion of the size of his mouth when it is opened and the great

strength of his jaw. When a smaller animal is caught for food, the lion makes quick work of devouring it.

Questions for Study

What is the name of the picture we are studying?
What is the name of the artist? Of what country was she a native?

For what kind of pictures was Rosa Bonheur especially noted?

What do you see in this picture? Point to the male lion; to the mother lion.

How many baby lions are there?

How do they differ in color from the old lions?

How does the male lion differ in appearance from the mother lion?

If you were making a picture of these lions what color would you paint them?

Which is the larger of the two old lions?

Note the background of this picture and tell if you think it would be as pleasing if this background were removed.

Do you think of any other position for the lion family in which the members would appear to more pleasing advantage?

If so, how would you place them?

Did you ever see a lion? Do the lions in this picture resemble those you have seen?

What is there about these lions that makes you think they are very powerful animals?

Do you think this picture would be as pleasing without the baby lions?

Draw a picture of the male lion and color it with colored crayon or water colors.

The Artist

(This sketch is by Elsie May Smith)

Marie Rosa Bonheur, who was undoubtedly one of the most accomplished women painters who ever lived, was born at Bordeaux, France, in 1822. She belonged to a very artistic family. Her father, Raymond Bonheur, was a painter and instructed in art his little daughter. Her brothers and sisters were artists—her brother Auguste ranking very high as an animal painter. For some time the family lived in Paris, in the top story of a house whose roof they fitted up as a garden. In this garden a pet sheep was kept who served as a general model for this artistic family. They drew and modeled it and the children often carried it upon their shoulders to a nearby field for exercise. Rosa began her artistic life by copying works of art in the Louvre, the famous art gallery of Paris. All her life she was passionately devoted to the study of nature which she loved with a deep affection as a great elevating and ennobling teacher. She roamed the countryside at will, learning the ways of shepherd folk and watching the farmers at their plowing, harrowing, sowing and reaping, then returning to her studio with an ample store of sketches that she had taken from life itself. She was a keen observer and had a very retentive memory that held features and facts as she saw them for many months until she was ready to use them in her pictures.

Rosa made her debut at the Paris Salon when she was nineteen years old with two small pictures called "Goats and Sheep" and "Two Rabbits." During the nine succeeding years she contributed to every Salon. Her first decided impression was made with the now famous "Horse Fair" which was exhibited at the Salon in 1853. A burst of genuine popular enthusiasm greeted the appearance of this picture. For eighteen months Mademoiselle Bonheur had made studies for it, going about in boy's clothing through the fields and among the stables and horse fairs of Paris. This picture is fascinating in its spirited dash and action as the beautiful animals prance and leap across a wide open space and then narrow their ranks to pass through a break in the trees that grow upon a rising knoll. It brought a price of \$52,000 and is now in the Metropolitan Art Museum of New York to which it was presented by Cornelius Vanderbilt. At expositions in 1855 and 1867 this artist's pictures received universal admiration. Some of



(Rosa Bonheur)

THE LION

her principal works are "Plowing in the Nivernais," "Sheep at Seashore," "Oxen and Cows," "Three Musketeers," "Stags Crossing an Open Space" and "Cows and Sheep in a Roadway Hollow." Her pictures are praised for their firmness of design and the grandeur of their landscape. She had great anatomical knowledge of animals, dexterity in her technical treatment, and a fascinating style of coloring. Her drawing is beautiful. Her work shows the same vigor, the same deep sympathy with nature, and the same power of intense observation as that of Landseer, but she could represent cattle better than Landseer. Her place among the animal painters of France is an exalted one. Because of her great popularity she was so besieged by dealers and private patrons that she was often prevailed upon to turn out pictures unworthy of her talent in order to satisfy their insistent demands. During a long and serious career she accomplished much, while her benevolence, her kindness of heart and upright life made her very popular and noted as a woman. Her great ability and power stamped her as one of the chief women of her own or any time. She was a pioneer in the movement for recognition for women's work, deserving affectionate remembrance for her interest in their education as well as her kindly sympathy

with other artists. She founded, in 1849, a free school of design for young girls at Paris and was its director for many years. Her generosity became the basis of many stories that exemplified her charity and goodness of heart. A great favorite in England, her pictures received enormous prices from the English people, some of them paying her so well that she must have received five hundred dollars for each day's labor put upon them. She was always simple in her tastes and habits of life, fond of quiet, a great woman as well as a great artist it would be difficult to admire her too much. Her talent was hardly more unusual than the absolute spotlessness of her character, although she was an artistic woman whose very occupation and enforced manner of life made it impossible for her to avoid trying, unconventional and often difficult situations. During the siege of Paris in 1871, the Prince Royal of Prussia gave out the strictest orders that the house and studio of Rosa Bonheur should not be disturbed in any way. She received many medals for her work and was made a member of several orders and societies, as well as being the first woman to be decorated with the Legion of Honor, this being presented to her by the Empress Eugenie herself. The artist's death occurred at By near Fontainebleau, in 1899.

SOME TYPICAL ETHICS LESSONS

ETHICS COURSE OF STUDY

Grade 1—Stories illustrating unselfishness, truth-telling, gentleness, and so on, taken from *Grimm's Fairy Stories*, the *Volks Legends* from Sweden and Norway, and from some selected stories from the collection of Andrew Lang.

Grade 2—Right attitude toward the group. Stories from *Aesop's Fables*; *Jakata Tales*; *Ramayana Stories*, illustrating co-operation, loyalty, self-dependence, respect, justice, kindness, self-control, generosity.

Grade 3—Right relation between parents and children, brothers and sisters. Bible stories; Adam and Eve, Cain and Abel, Abraham and Lot, Jacob and Esau, Joseph and his Brethren.

Grade 4—Hero stories: *Odyssey and Iliad*.

Grade 5—Courage, fortitude, and friendship. Stories of Ruth, David, Jonathan, Saul, Moses. Stories of adventure and heroism from the *Book of Golden Deeds*.

Grade 6—Ideas of right and law. Study of Moses; Decalogue; secondary Hebrew legislation.

FIRST GRADE: KEEPING A PROMISE

Teacher—What story was it that we had last?

Pupil—About the Gold Ball and the little Princess. (*Grimm's Fairy Tales*).

Teacher—And what did the father of the little princess say when the frog came and wanted to eat from her golden plate?

Pupil—If you promised, you must let him do it.

Teacher—Yes, you must keep your promise. That is what he said. Let us all say that together. "A child must do what he promises." (Repeat several times). And that is all there is about that. Must only little children keep their promises?

Pupil—No, everybody in the whole world.

Teacher—I will tell you a story today that is something like that. My stories are all old ones but I want to be quite sure that everybody just knows what they mean. (Proceed to tell story of *The Little Shepherd Boy and the Wolf*.)

Teacher—What does deceive mean? Do you know?

Pupil—To tell lies.

Teacher—Yes. You see the poor little lamb was killed because the boy had deceived, because he had lied to the men. And his own pet lamb never could come to him again because he deceived those men. Now I will say a sentence and see if you can say it after me: "You shall not lie or deceive." (Class repeats).

SECOND GRADE: CO-OPERATION

The teacher tells the *Story of the Four Brother Bulls* from *Aesop's Fables*.

Teacher—Now I want you to tell me what Aesop meant when he told them that story?

Pupil—I think he meant you should always be good to your brothers or something might happen to you.

Teacher—I think that is almost right. When were those brothers safe?

Pupil—When they were together.

Teacher—Yes, I think that is what he meant. Now I am going to tell you a little sentence with big words in it. "In union there is strength." What does union mean? Have you ever heard that word before? Or any word like it?

Pupil—Uniontown.

Pupil—Union Station.

Teacher—Yes, where all the trains come in. I can think of another word where "united" comes in.

Pupil—United States.

Teacher—Yes, all the states are united. What does strength mean?

Pupil—Strong.

Teacher—What can you do when you are strong?

Pupil—You can lift heavy things.

Pupil—Fight your own battles.

Teacher—Now what does it mean, "In union there is strength?" That is a pretty hard question. I will ask you this question. What makes people stronger, being friendly or fighting?

Pupil—Friendly. I think in the United States people are very nice and that is why they are so strong.

Teacher—Did you ever see soldiers marching? Do they run all over like chickens?

Pupil—No.

Teacher—How do they march?

Pupil—They keep right together and keep time.

Teacher—An army could fight anything, couldn't it, but a lot of people running all over couldn't fight. When I was telling that story everybody was as quiet as a mouse. Then I think we were all together—all having the one story between us—we were all together—all united. Now say that sentence after me! "In union there is strength."

FIFTH GRADE: LESSON ON SACRIFICE

Teacher—(Tells the story of Ruth.) Can you tell me why, if a person makes a sacrifice, you would want to paint that or put it in music? Is sacrifice such a rare thing in the world? Tell me of some other sacrifices and then you can better understand the sacrifice of Ruth—in a story you have heard, book you have read or something you have known. The idea of sacrifice is the idea of an altar to which people go and give a present, something very precious. People used to take their first fruit and bring them to the altar, and sacrifice them there. What was it that Ruth sacrificed?

Pupil—She sacrificed her home.

Pupil—She sacrificed her life.

Teacher—Did she die? How do you mean she sacrificed her life?

Pupil—She sacrificed all her pleasure.

Teacher—Yes, and her wanting to be at home. These are the things she gave. What other people have made sacrifices?

Pupil—I can't remember whether it was Isaac or not—the one that sacrificed his boy.

Teacher—We don't tell that very much here. We think that was a legend or fable. But if it had been true it would have been a sacrifice. What other people have given up something they wanted?

Pupil—We studied about Mexico last year; they used to sacrifice themselves.

Teacher—How?

Pupil—They used to have men kill them.

Teacher—That was very bad. I meant good sacrifice. To have people kill you is perfect foolishness. Who can tell me a sacrifice that is good—out of your history. Haven't you ever read a story in which there is a sacrifice?

Pupil—In the bible Abel sacrificed.

Teacher—Yes, but I don't want any more bible sacrifices. Didn't anyone outside the bible ever sacrifice anything. In America who ever sacrificed anything?

Pupil—Washington.

Teacher—What did he sacrifice? Don't say Washington and Lincoln unless you can tell me how. Now tell me how. Give me an American sacrifice.

Pupil—Washington sacrificed his life—almost.

Teacher—Almost: A man came in and said "My wife died last night—pretty near." Now I would like you to give me an American who made a sacrifice. Washington did; but I think you are not quite capable of understanding that yet. We will not go on until you tell me some people in America who have sacrificed. Who sacrificed his life here in the United States in a good way? Who in America has ever sacrificed

his life? We speak of sacrifice of life. There are a great many people here in this country who have done that kind of thing and we want to hear about them. Will you tell me please who has—whose classes of people, thousands at a time?

Pupil—Soldiers.

Pupil—Sailors.

Teacher—Those are whole classes of people. Why can a person say that soldiers have sacrificed their lives?

Pupil—Because when they go to war they know that they might be killed.

Teacher—That is right. Sometimes they are. Tell me the names of some soldiers who have.

Pupil—Stonewall Jackson.

Teacher—He sacrificed his life for his part of the country, the South.

Pupil—Lincoln did.

Teacher—No, I can't say he did exactly—not in a way that you children can understand. He didn't mean to be shot, did he? Then how did he sacrifice his life? Name some people who have definitely meant to.

Pupil—The king of Portugal meant to save his father but couldn't and the older brother got shot.

Teacher—And the Queen did too, didn't she? She threw herself in front of the king. Have any of you been in the City Hall Park?

Pupil—Nathan Hale.

Teacher—Nathan Hale. One of the most beautiful statues in the country is there.

Pupil—Queen Elizabeth.

Teacher—Not that I ever heard of. Well you have in the soldier, in Nathan Hale, and those people in Portugal. What else can a person sacrifice besides his life? Ruth sacrificed her pleasure. Who else has done that—that is common enough. I want to ask each of you next time to give me a story of somebody who has given, not a life—I would rather it would not be that—but some sacrifice that is something like Ruth's and tell me some story like that.

IN THE LAND OF THE ESKIMO

(See cuts on following two pages.)

Etta C. Garson

Away up near the North Pole in the coldest part of the earth, Eskimos live. We might consider their land very dreary and uncomfortable, but the Eskimos find many pleasures all around them in their snowy world. They are a very cheerful, happy people, and their black eyes sparkle with fun. Part of the year they do not see the sun at all and the days as well as the nights are dark. The other part of the year they have the sun shining dimly both day and night.

In their frozen world they have no wood unless bits of it float to their shores from distant lands, so they have to build their houses, called igloos, from the ice and snow. Their houses are round moulds built of blocks of frozen snow. They can build them quickly, which is well, considering they have to move frequently. The door to an igloo is just a hole they crawl through. The windows are cut through the walls and covered with a thin piece of white skin. They need windows for light, but not for air, as the snow is porous like a lump of sugar and admits a great deal of air. The bed is just a ledge of snow covered with soft furs. The only stove is a stone lamp with a moss wick burning oil. The air in the igloo has to be at about the freezing point all the time or their home will melt down around them. But they are so accustomed to the cold that upon entering their home they remove all their heavy furs and go with scarcely any clothes on at all. Although they go so nearly naked indoors, still their outer garments are very warm. They wear two coats. The outside garment, called a parka, is made of some animal's skin made with the fur on the outside, but the under garment of some soft fur or feathered bird skin is made with the fur or feathers next to the body. They use the reindeer skins for parkas sometimes and trim them with eider-duck skins. The boys and girls dress very much alike except that the girls have

pockets in their sleeves and boots. The babies are carried on their mother's back in warm fur bags.

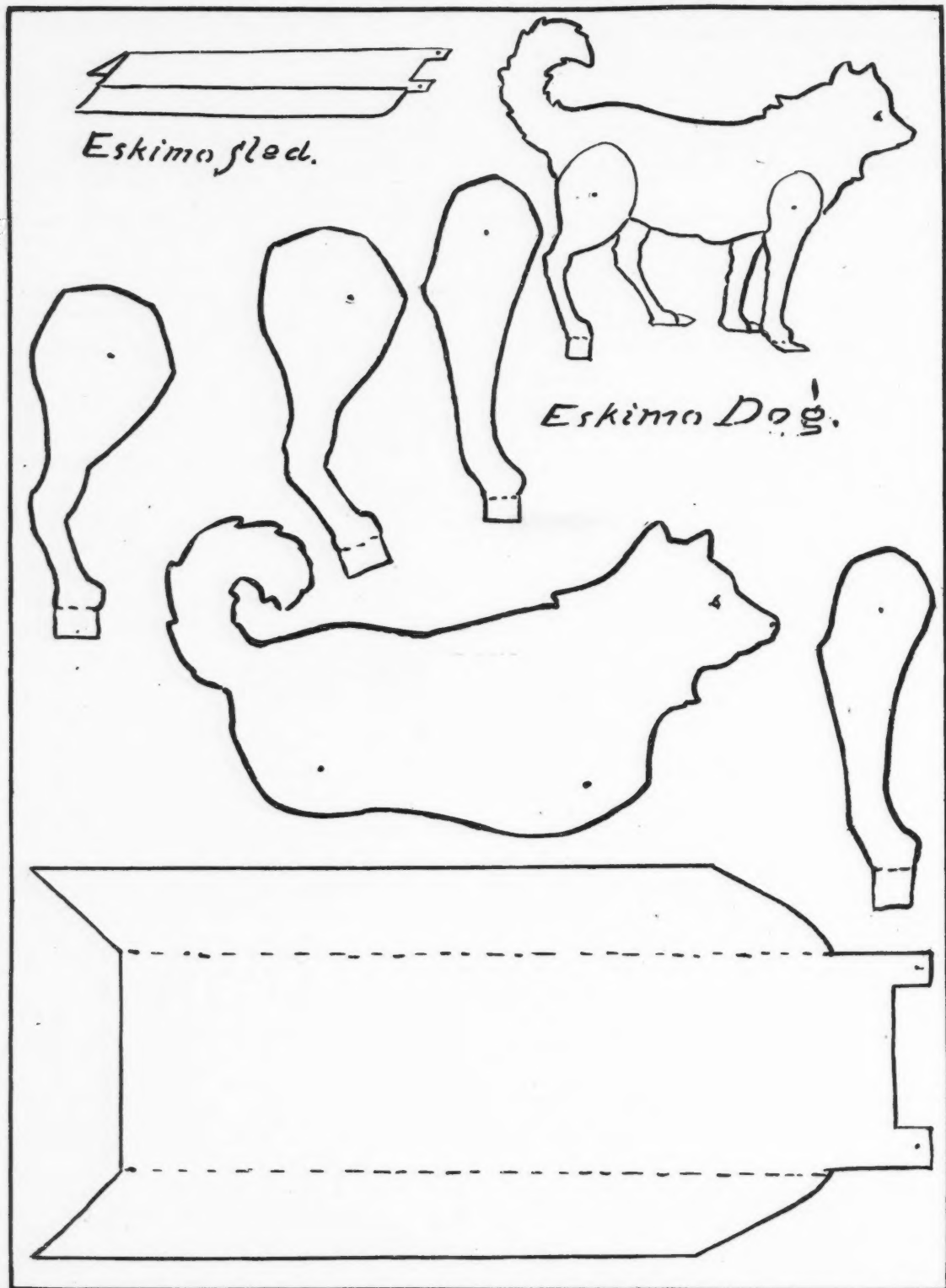
The Eskimos use dogs in place of horses and they have to be trained to haul loads and obey their master. The little boys have to learn how to hitch the dogs to the sleds and how to drive them, which takes a great deal of practice. One dog is the leader and all the other dogs must follow him. The boy has to manage the dogs entirely with his voice, telling the leader when to stop, when to go ahead, to the right or to the left. Although the leader of the dogs may not be the largest or strongest in the team, still all the other dogs follow him and do whatever he does.

There are no schools for the children and they do not learn to read or write, but they do have some things that they must learn. Besides learning to manage a dog team they must learn to build igloos, fish, hunt, tan skins, and carve figures out of ivory. Often the children have to feed the dogs, which is no easy task. The dogs are always hungry and fight to get the meat from each other, so that each dog has to be fed separately. Mornings when the dogs are needed the children have to catch them and some of the dogs run away and have to be chased.

These people eat a great deal of their food uncooked. They eat fat, blubber, frozen reindeer meat, seal, walrus and fish. During their short summer they are able to gather berries, which they dry for winter use.

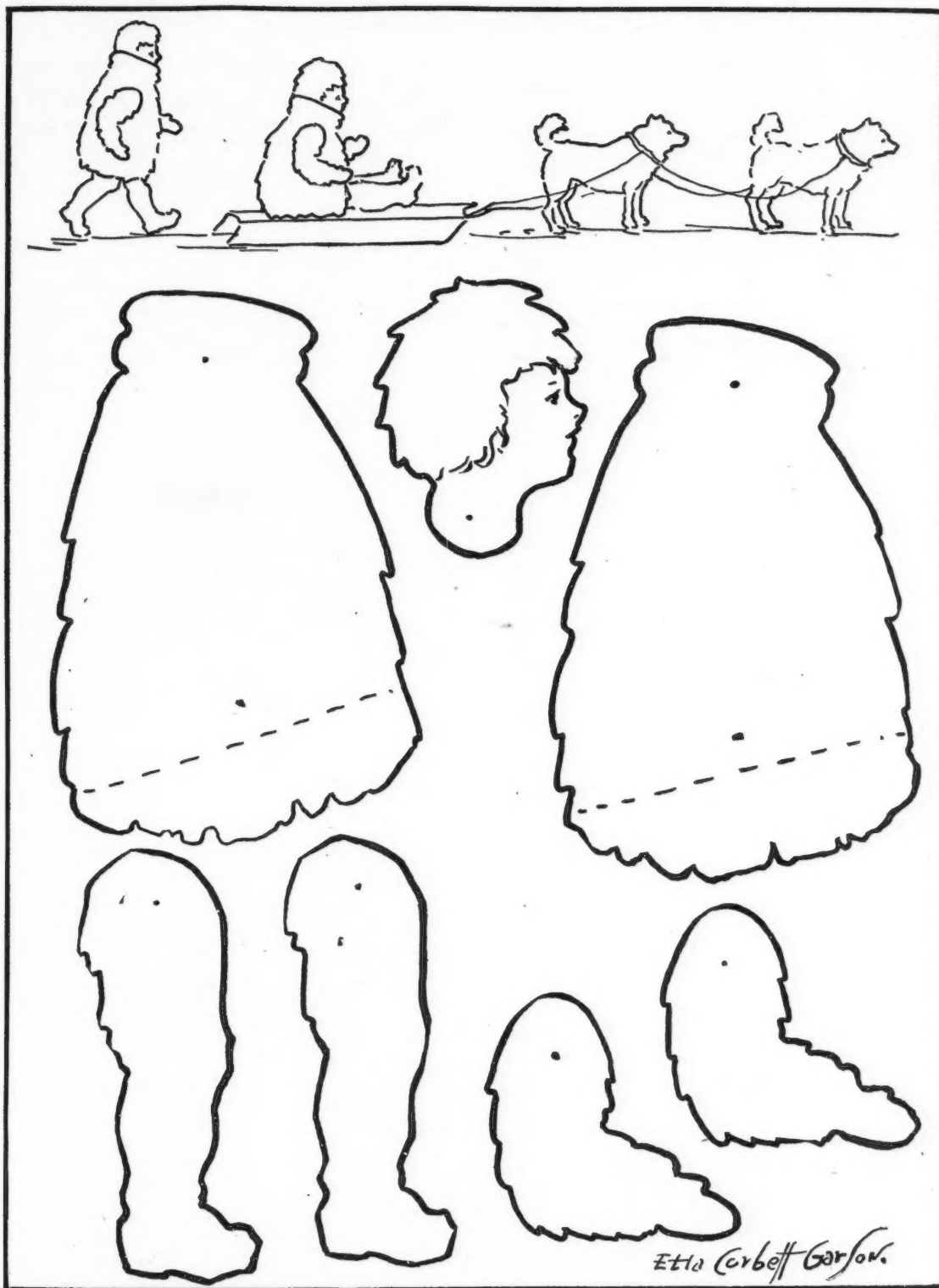
If a trading ship or whalers come to their shores, the Eskimos are anxious to trade their furs for some of the things they need, like needles, axes, hatchets, knives, fish hooks, guns and trinkets for their women and little girls. They bring to the traders their sledges loaded with the skins of seals, bears, wolves, muskrat, mink or white fox. So you see, every part of the world, even the ice-bound lands, have some things that some other part of the world has need of.

ESKIMO PICTURE



This Eskimo boy, dog and sled can all be cut from one sheet of heavy construction paper (9x12). Fasten on the arms and legs of the boy and the legs of the dog with small brass paper fasteners where indicated by the black dots. Fold on the dotted line at the bottom of the boy's fur coat so that he can sit securely on the sled. The dog stands on the little

CUT OUTS



flaps that fold out from the bottom of his feet. The sled is made by simply folding the runners down on each side, as indicated by the dotted line.

The illustration at the top of the page shows how the problem can be carried further by making a dog team and hitching the dogs to the sled and boy with threads.

The Catholic School Journal

DRAWING AND MANUAL ARTS

Miss Grace M. Baker

TABLE PROBLEMS

January is a good month for table problems since it is a time when the children have fewer outside interests and need profitable occupation indoors. A live teacher directing the expression may find in this work a valuable source for education along many lines.

Regular sand table equipment is not necessary in order to illustrate the life of people in other countries, home industries, history, story literature, a model country home, and various other projects based upon every day subject matter. A sheet of strawboard, a wooden box or a table top is sufficient.

The real value of this work comes through invention and self-expression. Therefore do not rob the child of an opportunity to make things. Instead of the characterless china doll and the overcolored things from a toy shop, use paper figures suitably dressed and somewhat proportionate in size relation. Fig. 6 serves as a foundation for costumes 1 to 5.

Artistic houses of paper or cardboard placed in a setting of pretty trees are easily made and placed as suggested by the accompanying drawings.

Sawdust wet with green dye serves as grass, a bit of sponge dipped in green and glued to a string becomes a beautiful tree.

Evergreen sprigs and paper trees are also effective in table landscape.

Fences of paper, clay and pebbles, flower gardens of shrubs, tipped with colored paper, paper animals, wagons, automobiles and windmills provide interesting problems.

Centralize the problem to avoid the cluttered effect so often found in school problems of this kind.

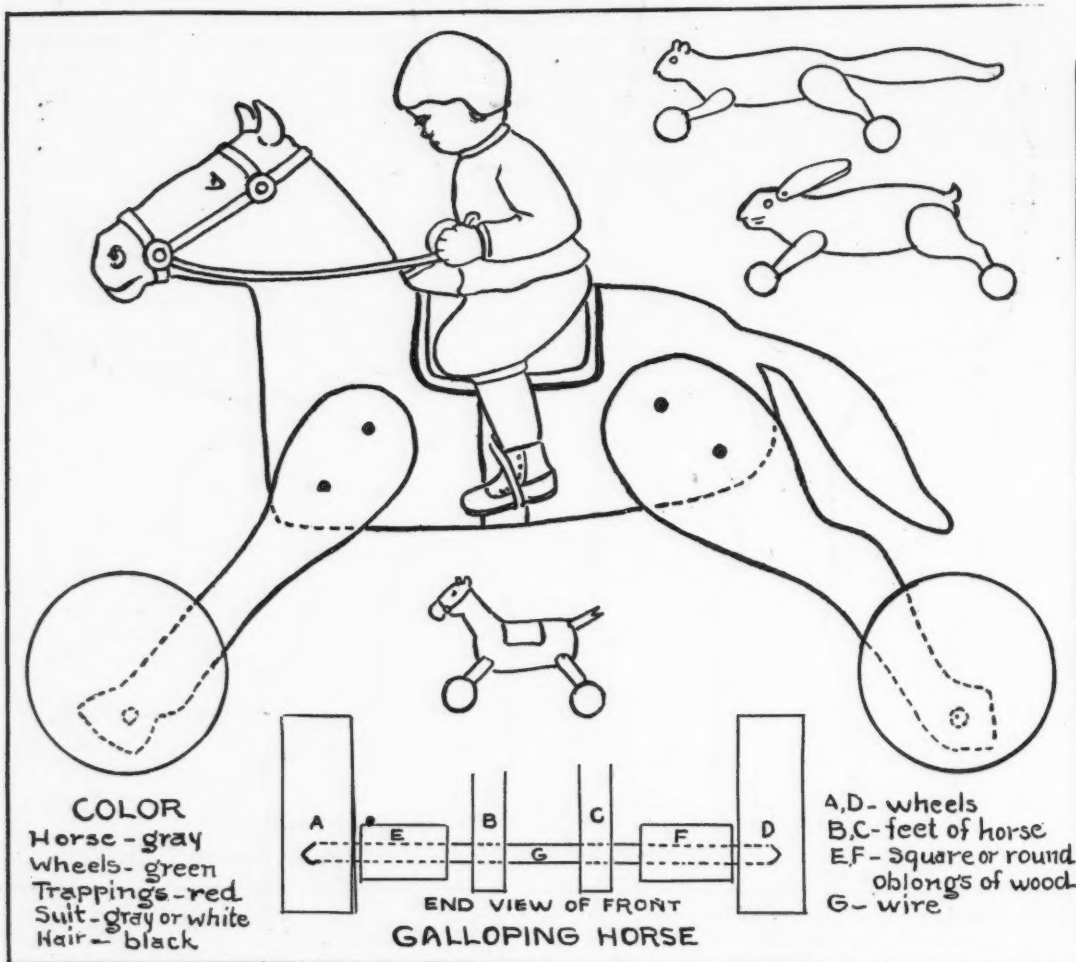
THE GALLOPING HORSE

This horse is made of white wood but may be made of heavier wood. The heavier the wood the better he gallops. The body is of half-inch material and the legs of quarter-inch material. The tail and ears are often sawed with the form but may be a bit of leather tacked to the body.

To insert the wire, G, pass it loosely through holes in the feet at B, C and in the oblongs E, F; then glue it into the wheels at A and D.

The feet and wheels at the back are attached the same as indicated in the drawing of the front. To simplify this toy, omit the rider.

The same mechanism adapted to the squirrel or rabbit form gives the jumping motion of the animal and makes a delightful toy.



The Catholic School Journal

BIRD STUDY FOR JANUARY

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THE SNOWY EGRET

T. Gilbert Pearson in Audubon Leaflet

Among the Herons of North America are four species that are white. The largest is the Great White Heron of southern Florida, the West Indies, and elsewhere. The Little Blue Heron is white until it is two years old, and possibly in some cases longer. Then there are the two Egrets, the large species, standing over three feet high, and the small one, which is about the size of the Little Blue, and is known as the Snowy Egret.

"AIGRETTES"

Both species of Egrets bear plumes on their backs that are highly esteemed by the feather trade, and are known by the French trade name "aigrettes." These feathers on



Snowy Egret

the large Egret are a foot or more in length and are straight. In the case of the Snowy Egret they are scarcely more than six inches long, are very fine, and are recurved at the tips. These are known among milliners as "cross aigrettes" to distinguish them from the "long white." The plumes appear early in the year and the birds begin to drop them shortly after the young are hatched. At the close of the nesting season the large Egret rarely possesses any plume feathers, the forty or fifty nuptial plumes that adorned the bird earlier in the season having been shed during the course of the summer.

In the case of the Snowy the plumes fall out more slowly, and some individuals at least are supposed to still carry them when in autumn they leave our shores for the tropics.

Snowy Egrets are found in swampy and marshy parts of tropical and sub-tropical America. They inhabit both fresh water and salt water marshes, and, unlike their larger relatives, even breed over salt water. They gather in colonies in the spring, and usually are found associated with Louisiana Herons and Little Blue Herons.

In visiting Heron colonies, or "rookeries," I have never been able to distinguish positively the eggs or nest of these three species. The only sure way of identification is carefully to watch a nest until the old bird not merely alights on the nest, but actually sits down and begins to brood the eggs. It should be borne in mind that simply because one sees a bird standing on a nest it is no infallible evidence that the nest belongs to that bird. Man-o'-war birds are not known to lay their eggs anywhere on the coast of the United States, yet in Tampa Bay they have frequently been seen sitting on Cormorants' nests.

NEST AND EGGS

The nest of the Snowy Egret is made of twigs. Some of these may be a foot or more in length, especially those that make the foundation. Near the top the twigs become shorter and smaller, although there is usually a ragged rim of sticks that project out at all sorts of angles. This is all. There are no feathers, leaves, fragments of moss, down or plants, or any of the softer materials that make beds for so many other kinds of baby birds.

On this thick, loosely constructed platform of twigs the four or five blue eggs are laid. The young at first are quite helpless, and after they begin to gain strength and sit up many days elapse before their long, wobbly legs are strong enough for the birds to stand on. Their toes are very long and the young at first move around in a most awkward manner. Were it not for the twigs that project everywhere from the sides of the nest many fledgelings surely would be drowned. One may frequently see them with their necks hooked over one of these outlying twigs, and their long legs working convulsively as they seek to grasp the nest with their toes in an endeavor to regain a position on the platform.

Most Heron rookeries are infested with "cotton mouths," or water moccasins, and I have seldom visited a rookery that did not contain alligators. These reptiles are not only on the lookout for food that birds let fall from the nest. I have been told by wardens that alligators sometimes shake or jar the bushes with the object of spilling the young birds out; of the truthfulness of this statement, however, I know of no satisfactory proof.

MARSH FEEDERS

Young Egrets are fed chiefly on small fish, which the parent regurgitates into their mouths. The old Egrets in gathering food for themselves or young often make journeys of several miles from the rookery to their favorite feeding grounds, where they get their prey while wading in the water. Ordinarily you need not expect to find them feeding where there are many trees, as for example, in a swamp, nor on shores the borders of which are paved with sand or pebbles, but you must go to the marshes. Here, where often the water is only a few inches deep, the small life found about the submerged bases of the marsh grasses provide food for the minnows that the Egrets love. Some members of the Heron family have the habit of standing still and capturing the fish that swim near them, or they will stalk through the water, very stately and dignified, keeping an eye out the while for any finny prey.

CARE OF YOUNG

The Snowy Egret appears seldom to employ these methods. On the Orton plantation, in southeastern North Carolina, there is a pond a few miles in length, the dam for which was built by negroes in the days of slavery. This body of water is used for flooding the rice fields of the plantation. It is a famous place for bird life. In one of the narrow arms of the pond, which runs back into a cypress swamp, there is situated a rookery of perhaps two thousand Herons of different species. Should you visit this colony some day in May you would be able after a little watching to see a number of Snowy Egrets caring for their young. The parents are continually coming and going at all hours of the day. You may see a solitary Snowy Egret come flying in over the lake, go to its nest, feed its young, preen its feathers for a time, and then start off for more food. Nearly all of them come from the same direction. Not long ago I discovered their favorite feeding ground. It was a brackish-water marsh close to the ocean, and about fifteen miles from where the birds had their nests.

One day I hid in a tall clump of grass to see what would come near. I had not long to wait before a Snowy Egret lightly dropped into the water not a hundred feet away. Evidently it was hungry or knew that its young were, for it immediately began a most vigorous quest for minnows. With the most astonishing agility it ran here and there through the water, its bright yellow eyes evidently discovering many objects of interest. With lightning-like rapidity the bill shot downward for minnows, and I suspect it rarely missed its prey. A Louisiana Heron came along and began feeding nearby. The Snowy rushing here and there suddenly found itself face to face with its more sedate neighbor. Instantly it showed resentment; the long feathers on its head were raised and the great mass of recurved plumes was elevated and spread out, forming an elegant fan-like ruff across the back and sides. Also, it promptly charged the Louisiana Heron in so fierce a manner that that disconcerted individual hurriedly fled to a safe distance.

The Snowy Egret is no small bully in the rookery, as many a venturesome Heron knows to its sorrow. Let a Little Blue or Louisiana Heron get too near a Snowy's nest, and it quickly finds itself in trouble. These birds also spar much with each other, and a group of them about their nests presents an animated scene.

FORMER RANGE

The Snowy Egret formerly bred as far north as New Jersey and possibly Long Island, but this was many years ago. At the present time we know of no colony of this species north of Core Sound, North Carolina. There are several rookeries in South Carolina, one of which, that in the summer of 1917 contained about four hundred inhabitants, is on a small island in the Stono River, near Charleston. The island is owned by the National Association of

Audubon Societies, which keeps a guard there during all the period of nesting. If this was not done the colony would be destroyed by gunners, just as the birds in hundreds of other rookeries have been exterminated. The "aigrettes" that come from the back of one Snowy Egret, and which are most perfect in the nesting season, can now be sold for ten dollars. It is easy to see, therefore, that the four hundred birds breeding on the Audubon island in the Stono River would bring four thousand dollars in the millinery markets.

AUDUBON WARDEN SERVICE

Knowledge that money can be derived from killing the birds makes a strong temptation to some classes of gunners to slip into the rookeries and shoot the birds, if they can catch the warden away. Nearly every summer there is a fight between the Audubon wardens and would-be poachers. In these encounters two wardens have been killed and others wounded. It is, of course, against the law to kill the birds, and also it is illegal in many states to sell their feathers.

The largest nesting colony of Snowy Egrets in the United States of which we have any knowledge is situated in a pond on the estate of Mr. E. A. McIlhenny at Avery Island, La. Prof. J. S. Huxley went carefully through the rookery in the summer of 1916, and reported between eight hundred and nine hundred nests.

Classification and Distribution

The Snowy Egret formerly ranged throughout the southern half of the United States except the dry plains, and all over South America; but is now restricted in North America to the South Atlantic and Gulf States. It winters from Mexico and southward.

ELEMENTARY AGRICULTURE

FEEDING FOR EGG PRODUCTION

ONE EXTRA EGG PAYS FEED BILL

Everyone in the poultry business hopes to have eggs throughout the year, but of course this is scarcely possible. If the business is gone into on a commercial scale the largest profit should be obtained during the winter. If just two eggs a week extra can be obtained from every hen a good profit will be made, while if only one egg a week extra can be recorded in the winter, this one egg will pay for all the feed the hen eats, according to the experiences of the poultry specialists in the United States Department of Agriculture. To obtain this greater production, not only should the fowls be young and of a good laying breed, but the feeder should have a full knowledge of the proper feed and how to prepare it. And this can be achieved only by study and care.

Nutrient in the feed of laying hens serves a two-fold purpose, to repair waste and supply heat to the body, and provide the egg-making materials. As only the surplus over what is needed for the body is available for egg production, the proper feeds should be given in sufficient quantities to induce this production.

A Lesson From Nature

In feeding poultry a valuable lesson may be learned from nature. In the spring the production of eggs is an easy matter. Fowls at liberty to roam find an abundance of green and animal feed on their range, which, with grain, provides a perfect ration for laying hens. In addition to this they get plenty of exercise and fresh air. So far as possible, then, the feeder should try to make the winter conditions springlike.

Two systems are used in feeding fowls—the dry-mash and the moist mash—although in the dry mash system a light-moist mash often is fed. By the term "mash" poultrymen mean a mixture of ground feed, either moist or dry. The greatest advantages to be derived from the dry-feed system are the saving of labor, and the lessened

danger of bowel trouble resulting from sloppy or soured mashes. In the dry-feed system for laying hens, as practiced successfully on a New York poultry farm, the grains fed are as follows, in the proportions indicated:

200 pounds cracked corn.	130 pounds oats.
130 pounds wheat.	

This mixture is scattered in the litter early in the morning, and again at about 11:30 a. m., and this induces abundant exercise. A hopper containing dry mash is hung against the wall. The mash is made of these ingredients, in the proportions indicated (by measure):

30 parts bran.	15 parts ground alfalfa.
30 parts middlings.	2 parts oyster shell.
32 parts corn meal.	1 part grit.
30 parts meat (animal) meal.	1 part charcoal.

The hopper containing this mash is kept before the fowls all of the time.

Corn is the most popular of all grain feeds for farm poultry, probably because of its abundance and comparative cheapness, and because it is relished over all other grains. It should be balanced with meat, bone, linseed meal, gluten meal, and such feeds as are rich in protein, for corn is deficient in this constituent. When corn is fed to hens that have plenty of exercise, and a chance to get insects and green feed, more satisfactory results are likely to be recorded than when fed to the same fowls closely confined. It may be fed quite liberally to your poultry during the winter in cold climates, but should be fed sparingly in summer.

Oats should be fed for variety. Hulled oats are relished by poultry, and are excellent for producing eggs, but are expensive. When they can be had at a reasonable price in comparison with other grains they may be fed quite largely.

Barley does not seem to be greatly relished by hens, but may be used to give variety to the grain ration. It has a little more protein than corn and a little less than oats.

Buckwheat is quite well liked by hens, but is not widely fed. It may be used to vary the ration. Buck-

wheat middlings are rich in protein, and make a good mixture with corn meal.

Rye is not used very much, and is not greatly relished. It is supposed to cause bowel trouble when fed freely.

Some Other Grain Feeds

Wheat usually is considered the safest grain to feed alone, but is too expensive to be fed much to fowls. This grain should be supplemented with other grains and with some meat feed or skim milk to increase the proportion

of protein. Wheat contains more protein than corn, about the same amount of carbohydrates, but less fat, and on the whole is considered not so valuable for fattening, but better for growth. Wheat screenings, if they are of a good grade, frequently can be purchased and fed to advantage. Of course there is always the danger of introducing weed seeds through their use. "Burnt wheat" seldom can be fed advantageously; the difference in price between this and good wheat usually being too slight to warrant one in buying it.

NEGLECTING THE CHILD IS NEGLECTING THE MAN

(Continued from page 353.)

is a breakdown of religion in the homes, and that in many cases people like to shift their own responsibility for the moral and religious training of their children on to the school. Of course, the public school, by its very nature, can not shoulder such a burden. The parents know this, and so they send their children to schools in which some definite form of religion is taught, where the Bible is still read and where religious exercises are a regular part of the day's work. I don't know that religion which is not founded in the home does much good later on in life. It seems to me that children are much more influenced by example than by precept, and if they see their parents neglecting religion and religious sanctions, they will be more likely to follow their example than the lessons of their teachers."

I think that superiors of Catholic academies would agree in part with the opinion of this public school official. I have heard more than one superior give it as her opinion that the home may nullify in a few weeks' vacation, or even in a week-end, all the lessons in character formation that the academy had inculcated during the term.

The problem is a complex one, and not easily may one simple solution be found for it. But the co-operation of the home with the school in the inculcation of religious truths, the practice of religious habits, the development of a character based on religious teaching, should be sought for. That is the ideal arrangement.

Then, both school and home should work together to save the pupil from the "school of the street." The young mind is most sensitive to impressions, as we all know. One of America's poets with marvelous instinct, describes this sensitiveness thus:

There was a child went forth every day,
And the first object he looked upon and received with wonder,
pity, love, or dread, that object he became,
And that object became part of him for the day, or a certain part of that day, or for many years, or stretching cycles of years.

It is most important that the impressions that are to become part of the child should be good ones. Play is as necessary to the child's development as work. The taut bow string must be relaxed. There must be a release of the mind's tension. The powers of the body must get a chance to develop in order that there may be a well-balanced human being. But time-wasting hanging around the streets is not the proper kind of relaxation for any boy or girl. And no matter how good the home a child comes from, or how excellent the school and its spirit, the street will surely capture the young heart and sully the young soul if allowed to exercise its sway unchallenged.

Against the spirit of the streets both Catholic home and Catholic school must co-operate, to the end that the child of today may be the worthy Catholic citizen of tomorrow.

LANGUAGE STORIES

(Continued from page 355.)

THE RED BAG

Helen and Tom lived on a farm. Helen took care of the chickens and mamma gave her half of the eggs. Tom's father had given him two little pigs and Tom took all the care of them.

Helen saved all the money she got from selling her eggs. She wanted to buy a new blue velvet coat and hat.

She kept her money in a little red bag on her bureau. She had almost enough money now and next Saturday she was going to town with mamma and papa to buy the coat and hat.

On Saturday morning, she was up bright and early. She ran to get the little red bag, but no red bag was there. She hunted and hunted, but it was gone. Mamma, papa and Tom hunted, too, but they couldn't find it, either. So Helen couldn't go to town.

The next day as Helen was feeding the chickens, she noticed Tiger, the dog, playing with something. As she went to see what it was, she saw it was the red bag. She took it up and opened it. Yes, all the money was there. "You bad dog," she said to Tiger. "Why did you steal my bag?" But Tiger only barked and wagged his tail. The next Saturday Helen went to town and got her new coat and hat.

BENNIE'S RED HANDKERCHIEF

Little Bennie was walking along the railroad track one afternoon when he noticed one of the rails was loose. He looked around, but no one was in sight. He listened and far off he could hear the rumble of the passenger train which would soon be there. What should he do? He had heard that if you waved something red, the train would stop. But he had nothing red to wave. Oh, yes, he had, too. And he pulled a big red handkerchief out of his pocket. He had always hated that handkerchief, for all the other boys had nice white ones, and they laughed at his big red one.

He took it in his hand and ran up the track waving it. When the train came in sight he ran faster and faster, waving the handkerchief.

The train began to go slower and slower, and came to a stop right beside of Bennie.

Bennie told the conductor about the rail and he sent some men to fix it. He took Bennie's name and the next day Bennie received a new suit, a pair of shoes and a dozen white handkerchiefs. But he always kept his red handkerchief? Do you know why?

EARL'S KNIFE

Earl had a new knife. It had three shining blades. His Uncle Harry had given it to him. Earl showed it to all the boys in school. "Will it cut?" said one.

"Of course it will," said Earl. "I'll show you," and he whittled off a piece of a board of the fence he was passing. The wood was soft and easy to cut, so each of the boys cut a piece to try the knife.

Then they ran home, for it was nearly supper time.

While Earl was sitting at the table eating his supper, a knock came at the door and then a big man came in. He was Mr. Miller, a very cross old man who didn't like boys very well.

He looked all around, and then pointing his finger at Earl, said in a loud voice, "There, that's the boy that cut up my new fence. What did you do it for?"

Earl's father asked him about it, and Earl told him about what he had done. "But I didn't mean to hurt Mr. Miller's fence," he said. "I just wanted something to cut."

"Well, I just built that fence and now I'll have to buy a new board," said Mr. Miller.

Earl's father paid for the board, but he took Earl's knife away from him and said, "When you are old enough to know how to use it you may have it again." And when Earl got it again, he was very careful what he cut.

POEMS FOR READING, LANGUAGE AND RECITING

THE SHELL

I found a shell upon the shore,
I held it to my ear;
I listened gladly, while it sang
A sea song, sweet and clear.

And that a little shell could sing
At first seemed strange to me,
Until I thought that it had learned
The music of the sea.

I could but wish the song had words,
For then my little shell
The secrets of the deep blue sea,
To me would surely tell.

For I had wondered many times
What 'twas the water said,
When it came rushing to the shore
In waves as high as my head.

But never would the little shell
Tell anything to me;
Although it sang, it still would keep
The secrets of the sea.

—Rebecca B. Foresman.

OUR FLAG

There are flags in many lands,
There are flags of every hue,
But there is no flag in any land
Like our own Red, White, and Blue.

Then "Hurrah for the Flag!" our country's
flag,

Its stripes and white stars, too;
There is no flag in any land
Like our own Red, White, and Blue.

—Mary Howlister.

THE NORTH WIND

"The North Wind is cold,"
The Robins say;
"And that is reason
We fly away."

"The North Wind is cold,
He is coming, hark!
I must haste away,"
Says the Meadow Lark.

"The North Wind is cold
And brings the snow,"
Says Jenny Wren,
"And I must go."

"The North Wind is cold,
As cold can be,
But I'm not afraid,"
Says the Chick-a-dee.

So the Chick-a-dee stays
And sees the snow
And likes to hear
The North Wind blow.

—Rebecca B. Foresman.

SNOW STORM GLEE

Old Mother Hubbard's a-picking (1) her geese,
Picking her geese,
Picking her geese,

Old Mother Hubbard's a-picking her geese,
And she's throwing the feathers away.

Ha (1) ha, ha, ha,
And she's throwing (2) the feathers away.

Snowflakes are falling (3) so silently down,
Silently down,
Silently down;

Snowflakes are falling (3) so silently down,
And they are forming (4) a mantle of white.
Ha (1) ha, ha, ha,
Ha, ha, ha, ha.

And they're forming (4) a mantle of white.

Snowbirds are chirping their snow storm glee,
Snow storm glee,
Snow storm glee;

Snowbirds are chirping their snow storm glee.
Oh, let us be joyous as they!
Ha, ha, ha, ha,
Ha, ha, ha, ha;

Oh, let us be joyous as they.

Old Mother Hubbard's a-picking (1) her geese,
Picking her geese,
This wintry day,

Old Mother Hubbard's a-picking her geese,
Poor (5) things, they will die with a cold.

Ha, ha, ha, ha,
Ha, ha, ha, ha,
Poor (5) things, they will die with a cold.

Directions

1. Both hands up, faces expressing delight at seeing the snow fall.
2. Hands toss alternately to the right and left.
3. Move hands slowly and irregularly downward to represent falling snow.
4. Move the opened hands (palms down from left to right and vice versa.
5. Faces expressive of mock sympathy.

—From Hanson's Primary and Calisthenic Songs. (By permission.)

DARNING

If Mother Nature patches
The leaves of trees and vines,
I'm sure she does her darning
With the needles of the pines;
They are so long and slender,
And somewhere in full view,
She has her threads of cobweb,
And a thimbleful of dew.

THE SILKWORM

Silkworm on the mulberry tree,
Spin a silken web for me;
Draw the threads out fine and strong,
Longer yet—and very long;
Longer yet—'twill not be done
'Till a thousand more are spun;
Silkworm, turn the mulberry tree
Into silken threads for me.

—Mary Howitt.

FOR MY COUNTRY

I ought to love my country,
The land in which I live;
Yes, I am very sure my heart
Its truest love should give.

For if I love my country,
I'll try to be a man
My country may be proud of;
And if I try I can.

She wants men, brave and noble,
She needs men brave and kind,
My country needs that I should be
The best man she can find.

—Selected.

WINTER FROLICS

Willis N. Bugbee

Characters

King Winter.
Hurricane.
The Four Winds.
Jack Frost and Elves, Snow Fairies, and any number of children.

Costumes

King Winter wears long cloak, trimmed with white, and a silver crown; Hurricane wears long flowing cloak; North and East Winds wear caps trimmed with white, white stocking caps; South and West Winds wear capes trimmed with red, red stocking caps; Jack Frost and helpers wear brownie suits; Snow Fairies dressed in fluffy white gowns; children in winter costumes.

Scene

An outdoor scene in winter. A "snow man" may be made by drawing a white sweater over a dummy (stuffed), and covering remainder of body with cotton. The head may be made of white cloth fashioned and stuffed to proper size. The "fort" may be made by stretching white cloth in front of two empty boxes.

(Enter children)

All—

Oh ho, for Winter's merry sports!
Oh ho, for jolly fun!
Old Winter brings the best of cheer
To each and every one.

First Group (carrying snow shovels)—

We like to shovel out the paths
And tunnel in the snow;
We've built the fort of Bunker Hill
Like that of long ago.

(March about imitating the shoveling of snow.)

Second Group (with skates slung over shoulders)—

Down yonder on the glassy lake
We dearly love to skate,
And in and out we glide about
To make the figure eight.

(Imitate motions of skating, swing of arms, etc., as they march around in form of "8.")

Third Group (carrying small hand sleds)—

But best of all the sports for us
Is coasting down the hill;
With song and shout and laughter gay
We join with right good will.

(March once about stage with sleds held in front.)

Fourth Group— (pretending to shape snow man)—

We roll and shape and pat the snow
To make a soldier man;
And he will guard the snowy fort
The very best he can.

(Give finishing touches. Place toy gun over shoulder.)

Fifth Group (with balls of cotton)—

But we will "fix" your soldier man,
And we will "storm" the fort;
We'll wage a snowball battle here,
For 'tis the greatest sport.

(Throw balls at fort and at snow man.)

All—

Then ho, for winter's merry sports!
And ho, for jolly fun.
Old Winter brings the best of cheer
For each and every one.

First Boy (pointing to L.)—

Oh, see who comes across the field
With such a noise and bluster'
Come quick! Let's hide here in the fort
'Till we can courage muster

(All hide.)

(A sound as of heavy wind blowing. This may be intensified if several boys off stage imitate the sound of the wind by prolonged "woo-o-o's." Repeat several times.)

(Enter Hurricane)

Hurricane (giving same sound and spreading cloak)—

I clear the way where'er I go,
For I'm the Hurricane,
The King of Winter follows me
With all his merry train.

(Sound of triumphal music or grand march. Enter King Winter and followers, Jack Frost with his assistants, Snow Fairies and the Four Winds. King stands at center.)

All (except King)—

Behold King Winter in all his might,
A mighty ruler is he,
And we obey his stern commands,
Whatever they may be.

King—

Yes, I am King Winter; though stern I seem,
I'm very sure you'll find
That I'm no worse than other kings,
And my heart is just as kind.
I bid you all to your work once more.
Ye fairies and elves so gay;
Each do your part as best ye know
To make this Winter's day.

Jack Frost—

I am Jack Frost of ancient fame,
And this is my merry band;
We paint rare pictures on window panes,
Of forests and castles grand.
We nip the leaves from the big tall trees,
And we pinch folks' fingers and toes,
And we make the cheeks of the children at play
As ruddy as the rose.

Snow Fairies—

We are the fairies of the snow,
We scatter it here and there—
On vale and hill, and housetops too,
And on branches gray and bare.
We scatter our flakes on people's heads
As they pass along the street,
And we spread a blanket of purest white
On the ground beneath their feet.

Hurricane—

I send my helpers from North and East
To heap it in drifts so high,
And the South Wind helps to melt it away
And leave the old earth dry.

King—

Come now, ye elves and winds so bold;
Come all ye fairies gay;
For we must hasten on once more
Where Hurricane leads the way.

(Exit Hurricane, Winds, King, Elves, and Fairies.)
(Boys and girls appear above the wall of fort.)

All—

Now whom do you think we've seen today?
King Winter has passed our way,
With all of his elves and the hurricane,
And the fairy folk so gay.
Then ho, for King Winter and all his kit
And ho, for jolly fun!
King Winter rings the best of cheer
To each and every one.

Curtain

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The Catholic School Journal

LINCOLN DAY ENTERTAINMENT

Song—The Public School, by the school.
(Air: "America")

God bless the nation's school;
Let nothing hurt its rule—
Pride of our land!
It molds the nation's heart—
Serves the patriot's part;
Its power nothing thwart;
God by it stand!

American in scope,
It is the nation's hope—
Most solemn truth;
With good it overtakes,
To duty it awakes,
And one people it makes,
The rising youth!

With "Old Glory" above,
The people's school we love;
We crave its rule!
Grand bulwark of our land,
Our liberty's right hand,
All foes thou shalt withstand;
God bless the school.

—Post Express, Rochester.

Recitation—February

Hail! February, glorious name,
Abridged in days but not in fame;
When nature in its sternest forms
Had gripped the land with wintry storms—
When all seemed drear, you gave to earth
Two zealous souls of noble birth;
So double thanks we owe to you
For Washington and Lincoln, too—
May all mankind the days revere
That filled the earth with hope and cheer.

—John C. Wright.

By an Older Pupil—A Tribute to Lincoln

From humble parentage and poverty, old Nature reared him,
And the world beheld her ablest, noblest man;
Few were his joys and many and terrible his trials,
But grandly he met them as only true great souls can.
Our nation's martyr—pure, honest, patient, tender—
Thou who didst suffer agony e'en for the slave,
Our flag's defender, our brave immortal teacher.
I lay this humble tribute on thy honored grave.

—Paul DeVere.

Read or Recited by an Older Boy—Lincoln, the First American

Nature, they say, doth dote,
And cannot make a man
Save on some worn-out plan,
Repeating us by rote.
For him her Old World moulds aside she threw,
And, choosing sweet clay from the breast
Of the unexhausted West,
With stuff untainted shaped a hero new,
Wise, steadfast in the strength of God, and true,
Great captains, with their guns and drums,
Disturb our judgment for the hour,
But at last silence comes,
These are all gone, and, standing like a tower,
Our children shall behold his fame;
The kindly, earnest, grave, foreseeing man.
Sagacious, patient, dreading praise, not blame.
New birth of our new soil—the first American.

—James Russell Lowell.

Quotation Exercise—(Words of Lincoln to be read or recited by pupils standing at their desks)

- 1st Pupil—Labor is the superior of capital and deserves much the higher consideration.
2nd Pupil—This country, with all its institutions, belongs to the people who inhabit it.
3rd Pupil—No human counsel has devised, nor hath any mortal hand worked out, these great things.

4th Pupil—When you have an elephant on hand, and he wants to run away, better let him run.

5th Pupil—Gold is good in its place; but living, brave and patriotic men are better than gold.

6th Pupil—My experience and observation have been that those who promise the most do the least.

7th Pupil—The face of an old friend is like a ray of sunshine through dark and gloomy clouds.

8th Pupil—This government is expressly charged with the duty of providing for the general welfare.

9th Pupil—I have been driven many times to my knees by the overwhelming conviction that I had nowhere else to go.

10th Pupil—Whatever is calculated to improve the condition of the honest, struggling laboring man, I am for that thing.

11th Pupil—I must stand with anybody that stands right; stand with him while he is right, and part with him when he goes wrong.

12th Pupil—Those who deny freedom to others deserve it not for themselves; and, under a just God, cannot long retain it.

13th Pupil—Let us have faith that right makes might; and in that faith let us to the end dare to do our duty as we understand it.

Responsive Recitation—Our Flag

(A Tableau for Three Girls)

All— Three loving sisters here we stand,
A happy and true-hearted band.
Kissed by the rain, the sun, the dew;
On ships that sail the ocean blue
We proudly float. On fortress high,
Where eaglets soar, we proudly fly.
How throbs the heart of patriot true,
Should he in far-off climes but view
Our blended forms; the slave may scan
This symbol sweet, and a free man
He straight becomes, for there you see
An emblem true to liberty.

Red— Within the glowing western sky,
All ruddy with my crimson dye,
Where orchards into beauty bloom,
Where red leaves light the forest gloom,
Where blush the roses, ruby red,
'Tis here that I my path have sped.
Upon the ruddy cheek I glow,
And healthful pleasure I bestow.

White— Not mine to vie with ruby rose,
But rather with the mountain snows;
Yet you may oft in cloudland see
My fairy form and imagery.
In snowy folds the bride I dress,
I clothe the world in tenderness,
Whilst in the blushing cheek o'erspread
I mingle with the telltale red.
To all the world an emblem, I
Of innocence and purity.

Blue— Tho' fair to view the white and red
Upon the blushing cheek,
Does not the blue and sparkling eye
The inmost soul bespeak?
What though the rose may vaunt its red,
The lily boast its white;
Is not the humble violet
As fair to sense and sight?
And Heaven, to deck her smiling skies,
The azure blue does not despise.

All clasp hands and repeat:

The colors red, and white, and blue,
Each have their worth, we've shown to you;
But better, happier, far are we
When linked together, as you see,
To form the flag we all adore.
That floats in peace from shore to shore.

—Western School Journal.

TOO MUCH RESEARCH.

Rev. Bernard X. O'Reilly.

A research into the condition of our public schools is to be undertaken at Teachers' College of Columbian University, by what is styled the Institute of Educational Research. According to Dean Russell, the Teachers' College aims "to promote the scientific study of education in co-operation with the several departments of the college and with other institutions interested in investigation and research." The institute is to pay particular attention to the pedagogical methods used in the public schools. It says that the biggest business and most efficient work of the State lies in its obligation to provide education.

This thought that the State has supreme right in education and a duty to educate has been accepted as an axiom among the American people. Even those who disapprove the present system of State education consider the State has an inherent right to support, control and direct education. That the system is faulty and should be reformed does not call into question any of the rights of the State to educate. There is a habit of the human mind to regard what exists, especially if it has existed for any considerable time, as natural or necessary. The fact that the State has of late years exercised a pretty general control over education has led people to believe that it is a natural or necessary function of the State. At the outset it must be borne in mind that the great part the State now takes in education is of comparatively recent growth. State aid was originally granted to education not with any idea that it was a duty of the State to educate, but as a gratuity. Elementary schools for the poor were the first recipients of State assistance. For our present purposes it is needless to trace from its beginning the growth of the public school system which is constantly developing new activities never dreamed of a few years ago. Today in every State more of the public funds are appropriated to educate than in any other single purpose. Legislators and other officers give more and more of their time and attention to questions of education and in nearly every discussion of public interest the school figures directly or indirectly.

The State is of Divine origin. Its rights and authorities are from God, Who fixes its limitations. The State is responsible for its actions and conduct to Almighty God and has no more privilege to do wrong than an individual. It cannot exceed its limitations and infringe on the rights of the individual, the family or the Church. Education not being a natural function of the State, its right to control and support education is limited and only accessory to the proper exercises of the normal functions of the State. Our children are not the children of the State, the State does not own them. They are free; they belong by the order of nature to their parents and by the order of grace to God. They are the children of God and heirs of Heaven. The State, therefore, exceeds its limitations when it imposes upon children an education which ignores their high destiny and which treats the mind of the child only as a plastic mass to be moulded by the forces of the State and to take the image and likeness of its environment. The child is not the creature of the State and its mind is not a laboratory for educational experiments of faddists.

Upon parents and not upon the State has God imposed the duty of educating children. The State cannot displace parents from this duty, nor can it deprive parents of their rights in the education of their children. Parents have to give a severe account of their children on the Day of Judgment and they cannot permit any power to disturb them in insisting on their rights and the full use of them. The right to educate children is essentially a family right and the State cannot usurp any of the rights of the family. The kind and degree of education a parent will give his child is a matter of conscience and over matters of conscience the State has no jurisdiction. In the moral scope of education the State is wholly incompetent to direct or control. The State has no right to forbid or interfere with the moral education of children. Nor has it the right, nor is it competent to teach morality. It has no more right to formulate a code of morality than it has to found a religion, for morality cannot be separated from religion and no code of morality can be formulated without a religious foundation. The

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The personal and close attention of the teacher to the pupil's needs necessitates the use of supplementary work. Hitherto, teachers have been obliged to search here and there for appropriate material which, when found, had to be written on the blackboard for the pupils to copy; and while this method produced very satisfactory results, yet it was extremely wasteful of the time and energy of the teacher and of the pupils.

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Church alone has been commissioned by God to teach morals and reveal truth.

While education is no natural function of the State, it may require that children be sufficiently educated that they may become worthy members of society and fit citizens. In our form of government the State is in the position of a corporate agency. It exists for the people. It holds the sword of justice not for itself but for them and under God the ultimate and permanent authority is in the people. By the free franchises of the people all public officers are elected from amongst them and there is a moral duty on them that they exercise the franchise intelligently and honestly. Administration of government is influenced most powerfully by public opinion and it is needful for good government that public opinion be an intelligent one. In the interest of good citizenship the State can enforce the moral obligation that is on the parents to educate their children as it can enforce other moral obligations. Compulsory education laws can be enacted if needed, but the State has no right to compel parents to send their children to schools where morality and religion are ignored. No law can take from a parent the right to control the education of his children.

If morality is a part of education then the State has absolutely no control in that important matter. Man is not only an intellect, a thinking machine. He acts. His actions are directed by the will which is free. They spring from desires having their origin in an appetite which seeks its con-natural good. Education, having for its development the whole man, the will certainly needs more training and discipline than the intellect. In the training, the discipline and the direction of the will power, education has a moral scope. Having a free will, man is a being with moral responsibilities. As he wills it, his actions may be right or wrong, moral or immoral. His intellect which tells him that he has an immortal soul, also tells him his actions have moral consequences. Education cannot fulfill its purposes if it does not lay emphasis on moral training.

Society is more interested, or should be more interested, in the moral than in the intellectual scope of education. What one thinks, or knows, can have in itself no bearing on one's relations to society. It is the resulting actions that are of account. Learning of itself, the mere accumulation of knowledge, cannot make a man morally better or improve the morals of society. It is unfair to knowledge to expect so much. Intellectual education may, it is true, help some since it enables man to understand and distinguish right from wrong. It can teach him the consequences of good and evil, but this will not alone cause him to act morally. Mental training will not serve as a preventive of immorality. It is asking too much to expect a secular education to be an insurance against crime or a guarantee that a man's actions will be guided by the Golden Rule. Culture, science and information cannot work reform of character without training of the will. The education required is more than mental training. It is moral and spiritual. It is precisely because education must be both moral and spiritual that the State cannot have the right of supreme control.

It may be admitted that a certain amount of education is necessary that the citizen understand the public questions-at issue when he casts his ballot. The State can require that he receive such education that will make it possible for him to understand these public questions. The State requires of office holders their best services and such services cannot be given without education adequate for the position the office holds. An educated citizenship makes for the enjoyment of the better and higher things of life by every one. No one can contribute his proper share in the various and complex activities of modern society without a sufficient education. The State that protects the citizens in life and property can require of him that he perform his social duties in an intelligent manner. Our citizens are recruited from many lands with many ideas of government, with natural and race traditions often the contrary of those held by Americans. The State can require that the children of such citizens be so educated as to understand our form of government and take upon themselves the rights and duties of citizenship.

These rights in education are auxiliary to the proper function of the State as the preserver of law and order,

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the protector of life and property and the administrator of justice. Having these rights in education it is the duty of the State to provide for them. It may along the lines of its rights direct education, but cannot exercise exclusive control over it. It cannot attempt to change the nature of men by excluding from education any moral scope. It can be the patron, not the master of education. The individual is not to be educated as a mere cog in the machinery of the State, nor can the child be despoiled of his right to a full education, the education of his moral faculties as well as those of his intellect.

SOME OF THE GREATEST MISTAKES IN RELIGIOUS INSTRUCTION.

All teachers in parochial schools are aware of the importance of religious instruction. Very few at the end of a school year are content with the result of their work, and they who are, perhaps do not see their deficiency. As a teacher of quite a little experience, let me state a few of the reasons of failure.

1. A wrong bodily position of the teacher. We once knew a teacher of religion who during instruction sat at the back of the pupils. An instructor should occupy a place where all pupils can see him, and where he can see all the pupils. He need not always stand nor always sit, but may change position although an often change of position is detrimental to the close attention of the children.

2. A wrong manner of asking the questions in catechism. The writer has found it best after the class is quiet to say a short prayer and then to ask the questions of the lesson, question after question, to assure himself that the pupils have prepared the lesson. If the lesson has not been learned, it should first be done. After the questions have been answered, the explanation should come. I have often found that pupils who had recited well, when questions were asked succeeding, found it very difficult to answer a succeeding question, when an explanation of the foregoing question intervened. It seems the explanation put the pupil in a different train of thought and quite often he can not find the words of the catechism.

3. A wrong manner of asking the different pupils. It is best to ask the bright pupils first, then the least talented, and then the medium talented. Pupils addicted to stammering should never be called on first. Chorus answering, if not overdone, is good exercise.

4. A wrong manner in which the explanation is given. This is perhaps the mistake which causes the most failures. The writer was present at an instruction of half an hour some time ago, where the instructor talked and talked about the effects of baptism. Two questions were asked which were answered by "yes" and "no" respectively. The explanation must be intertwined with questions, and answers with "yes" and "no" should be rarely accepted. Then, not only the bright pupils should be asked, but also the mediocre, or at least they should be asked to repeat the answer given by another pupil.

5. Quite a few times we make the instruction too long. Comparatively few pupils will enjoy an instruction which lasts more than three-quarters of an hour. The writer has found it difficult to hold the attention of young pupils more than twenty minutes.

6. Any ungentlemanly word or action on the part of the instructor will lessen or sometimes entirely destroy the good effects of an instruction. Children have a keen sense of justice, and not only that, they have an innate feeling of what is appropriate. Any break of the instructor against this sense and feeling lowers him in the esteem of his pupils and thereby the good results of the instruction are lost. It is of great importance that the instructor exhibit a friendly, cheerful disposition. Children, more than grown persons, judge by outward appearances. If the instructor appears with a sour face they at once forebode something unpleasant for themselves or some one in the class. This evidently puts them in a wrong mood of mind for an enjoyable instruction. To derive the greatest benefits the pupils and the instructor must be in a proper frame of mind.

H. H.

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THE TEACHING OF SPELLING IN THE ELEMENTARY GRADES.

(Continued from December Issue.)

Considering now the 1600 words comprising the vocabularies of both the First and Second Books, 808 words or 50.5 per cent of them entered into the writing vocabulary of the second grade pupil and formed 41.9 per cent of that entire vocabulary, almost twice the average writing vocabulary. Moreover the number of words from these two Readers that entered into the writing vocabulary of the pupils of the several grades from the third to the eighth inclusive, ranged from 98 in the third grade to 20 in the eighth grade, thus making a total of 280 or 14.5 per cent of the entire writing vocabulary of the second grade. There were only 512 words or 32 per cent of the entire reading vocabulary that did not enter into the writing vocabulary of any grade. Obviously, we have here the core of the whole problem, the source of our writing vocabulary. Moreover the words appear in context not in dry meaningless lists.

From these considerations, we may conclude that the formal spelling book has no place in the primary grades. The child should never be called upon to spell a word until the thought for which it stands can easily maintain its place in the center of consciousness and banish the word to the margin of consciousness. In order that this condition may be established the word must have occurred with sufficient frequency in different contexts in the previous reading lessons. Until this condition has been brought about, it is not safe to draw the word from the margin out into the center of consciousness and deliberately throw the light of attention upon it. If we reverse this order, we will have minds dominated by words instead of by thoughts. If the teacher holds, that conduct is determined by thought instead of by mere words, then she can not afford, either in justice to herself or to her pupils, to neglect the development of thought and to build up empty lists of words.

The processes involved in teaching, Reading, Spelling, Writing and Drawing, are so intimately related, especially at the beginning of the first year, that it is difficult to separate them even for analysis. The limits of this paper forbid our entering into a discussion of that phase of the spelling problem. That would form sufficient matter for an entire paper. We will presuppose that we are taking over a class during the last quarter of the first year, that has been taught reading by the Context method.

The ability to spell is nothing more than the ability to call up in the mind the exact picture of the word in question. This is called the power of visualization. It is a well known fact that adults as well as children differ widely in their power to visualize. This difference is due to any one or more of a variety of causes. What these causes are does not concern us here. What is of infinitely more importance to a primary teacher is that this difference exists among her children. She will find that certain ones can recall the exact picture of the word after having seen it in but five different contexts, and even tho, when so seen, the balance of attention was directed not to the word but to the thought. Others again, can not recall it exactly until it has been seen in six, seven, eight, nine, ten or even more than ten different contexts. However let it be remembered that there is abundant evidence to show that the child who needs to see the word ten or more times, before he can exactly picture it in his mind is not on that account more dull or more backward than one who can recall it after its fifth recurrence in context. However, here is the "crossing of the ways" where many a bright, promising child has been turned down the path of discouragement by the misunderstanding of this very fact on the part of the teacher. It is the duty of the teacher to determine the visualizing power of each child. How she is to do this will occupy our attention now.

An examination of any First Reader constructed along psychological lines will reveal the fact that the words will be used from one to ten or more times in different contexts. The first step necessary is to determine exactly how many times each word is used. As a general rule the average boy or girl is able to recall the exact picture of a word that he has seen ten or more times in various contexts in his previous reading lessons. The second

step requires the teacher to dictate to the entire class, sentences using words that have occurred ten or more times in the reading lessons at which he was present. This may occupy several class periods. An examination of these papers will reveal to her who the poorest visualizers are. She will record their names under the heading, "Ten Group Children" or "More than Ten Group Children," according as they failed to spell correctly the words used ten times or those used more than ten times. The writer's experience shows that very few children belong to this group, provided the previous work has been well done. When they appear to be "Ten Group Children" the fault usually lies in the teacher's presentation of the previous work rather than in a lack of power on their part to visualize. To the remainder of the class she will dictate sentences using all the words that have appeared not less than nine times in his previous reading lessons. As before she will record the names of the children who evinced difficulty in spelling those words under the heading, "Nine Group Children." This process will be repeated using the words that have appeared in previous reading lessons, eight, seven, six and five times respectively. If the limit has been reached in dealing with words used five times we have six groups of children, classified according to their power of reproducing a visual image of the several words from an auditory one. The teacher is now in possession of an item of knowledge which will enable her to proceed intelligently and according to the varied capabilities of the several children. A teacher thus equipped may begin the teaching of spelling proper without causing any child to feel that he is either superior or inferior to his companions. It may be well to add in this connection that the teacher is professionally bound to reveal these facts, regarding the visualizing power of her pupil, to no one until she promotes her class. At that time she will deliver into the hands of the teacher of the succeeding grade the names of the children grouped according to their varied capabilities.

The time is now ripe to begin the teaching of spelling proper. This process, whether carried on in the first grade or in the eighth grade, concerns itself only with those words that, during a previous stage of development, occupied the margin of consciousness and functioned only in the capacity of calling the various thought elements into the focus of consciousness. The method of procedure is now obvious. Call these words out into the center of consciousness and focus the attention upon them. Call into play the senses that can lay hold of them; the sight, the hearing, the muscular sense of the articulatory and arm muscles. The five group children will be drilled only on the five group words formed into sentences using words of the several groups. The six group children will be drilled only on the six group words yet they were present at the previous five group drill. In like manner each group of children will be drilled on the words of its respective group. While the five group children for example will take part only in the drill on the five group words, the seven group children will take part not only in the drill on the seven group words but they will be present at the five group and at the six group drills, yet they will neither be present at, nor take part in the drills on the eight, nine or ten group words. Thus it will be seen that children who need most help will get most help, those that need least, get least. No one will be asked to do more than he is able to accomplish. In this way, we will have reduced to a minimum the possibility of failure, the bane of success. For example the seven group children will be called upon to reproduce only those words which have appeared at least seven times in the context of the lesson and which they have witnessed in the two previous drills, that is when these words were five group words and when they were six group words. If a teacher finds that the work is too easy or too difficult for any child, she moves him to the next group. At the end of the year, no normal child will have failed to spell correctly all the words required of him.

It may not be out of place here to sound one note of warning. It has been observed from this discussion that the beginnings of spelling were made with the beginnings of reading, writing and drawing. "When the child first meets a word, high cortical tension in the visual area is called into play to fix the word in the

visual memories. At each subsequent recurrence of the word a lessened attention and a lessened energy are required. Finally it becomes automatic and the nerve tension required may fall below the threshold of consciousness. After this it becomes increasingly difficult to correct the memory-pictures which govern the pronunciation and the spelling of the word. It is highly important therefore, to perfect the memory-images before the process becomes automatic. The teacher must determine empirically the period at which it is advisable to drill each child in the spelling and pronunciation of the words which he is, in the process of mastering." (Shields Teacher Manual of Primary Methods, p. 257).

An examination of the two Reading books above mentioned, shows that there are 563 words or 35.1 per cent of the total number, used ten times. Of that number, 563, there were 411, or 73 per cent of them, that were also used in the second grade compositions. Moreover, there were 66 or 11.7 per cent of the ten group words that entered into the writing vocabulary of the several grades from the third to the eighth, inclusive. Here we have objective evidence to show that 24.9 per cent or approximately 25 per cent of the entire second grade writing vocabulary will require no extra effort on the part of the vast majority of second grade pupils. Moreover 50.3 per cent of the ten group words were found in the first reader. Thus with every step we find our spelling task narrowed down. He has at least 10 per cent of his entire spelling task completed before the work of formal spelling is even begun.

With this cheering aspect may we not begin with renewed vigor the work of this scholastic year? If this word will lighten the burden of even one self-sacrificing sister facing the problems of to-day, the writer will be amply repaid for the effort expended in marshaling the evidence presented.

COMMERCIALISM IN OUR SCHOOLS.

Sister M. Gonzaga, P. H. of J. Cht.

Ours is spoken of as a Commercial Age, and a commercial age it is, indeed. The change that has been brought about in the economic life with its production of goods for practical use and their transportation and distribution, and the exchange of possession as the result of a century, and more, of strenuous commercial endeavors, is a fundamental one. Every feature of the market and of production has been influenced by wonderful invention and discoveries no less than by splendid achievements in methods of exchange and organization. The knowledge of scientists, mechanics, engineers and electricians, has been brought into service, and all the erudition of centuries—made contributory of the economic productions of the world.

This has brought about new ideas and modes of life and living. The old home with its family altar, its family room, evening lamp, regular life, and community of interests, has given place to a new home in which the family are all together for the first time in the day at the evening meal, and then only for a brief hour, after which they scatter to their several engagements, each as to his own individual concern. Business claims their daylight hours; committees, boards, social engagements, those of the evening. To earn money, to talk money, and to spend money in amusement, is the slogan of the day, and more and more is the world coming to shut itself away from the "sweet light of Heaven." With bag and baggage and all, it is wandering down into the great plain of Commercialism, where the whirl of wheels, the clatter of the machine, the smoke of engines, and the bluster of competition is rapidly effacing all memory of those golden days when the world found itself living a happy life on the uplands of religion, poetry and song, whence sprang those great and noble characters of chivalry, that beautiful poetry of life, of noble aims and endeavors, which we so much admire in true chivalry. We have come to reckon with the same conditions of things that centuries ago provoked the greatest of all teachers to cry out with indignation against his countrymen: "Woe unto you, Scribes and Pharisees, hypocrites, for you pay tithe of mint and anise and cumin, and have omitted the weightier matters of the law: judgment, mercy, and faith; these you ought to have done, and not leave the others undone."

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The school has not remained unaffected. The self-same commercial spirit that prompts men to enrich themselves as the dire necessities of the time gives them opportunity, has also invaded the realm of education, only in another direction. Commercialism, in its modern complexity, demands efficiency, an efficiency which is measured by a return in dollars and cents, mainly. Hence, modern education, in its attempt to adjust itself to the conditions of the time, looks for the development of such powers as may be made effective for useful ends and the stimulation of tendencies to express these powers for such ends. However, if efficiency is the only service that the school renders, then its work becomes a menace, not a promise. It lies in the very nature of such a system to devote itself to cramming the intellect, and to render skillful the hand, without giving attention to forming the heart and will to good and righteousness, and any such system is radically defective, and will produce men and women wanting in the first element of a nation's stability, moral character. The utilitarian idea aims to find out what the child is going to do. This discovered, train him for the work. So widespread is this belief, that it is fast becoming the fundamental idea in the training of children. The one necessary thing is to get the pupil ready for a job,—and that as early as possible: "Endow him with an earning power early in life," is the *sluagh gairm* (rallying cry) of the ardent vocationalist.

Much of this commercial spirit has also entered our Catholic schools, and that by far more, perhaps, than we ourselves may realize. With many of our parochial schools, for instance, so-called commercial high-schools are connected—9th and 10th grades—with the aim to prepare the boys and girls for a business career. Often commercial subjects are already introduced into the seventh and eighth grades, for no other purpose than to secure the pupils for the Commercial Course, much to the detriment of the branches of study that belong to these respective grades and for which every bit of the available time would be needed in order to assure to the pupils, first of all, a well-rounded elementary education,—a getting the raw material into shape. Education in these

small parochial high-schools can hardly be anything else than an education with one eye to efficiency and the other to the department-store plan. Similar objections hold true in regard to the short commercial courses now offered by many of our schools of secondary education. The adoption of these limited courses is to be at least discouraged, if they cannot be discarded altogether. We must give our pupils something more than a commercial scheme of figuring, if we wish to do our duty towards God and Church and Country, and the pupil himself. There are more important things than money and material advancement. Man needs bread, yes, but he does not live by bread alone. We, as religious, would stigmatize our lives with a low standard, indeed, should we endeavor to train our pupils merely to earn good salaries or to gain prestige.

Moreover, on the above scheme, many a pupil is predestined to a definite vocation, before he is sufficiently developed to be able to make his own choice. The time for specialization is the advent of adolescence, when the things of childhood are being put away, when interests begin to shift from phenomena to general truths, and relations seem more important than facts. It is then that individual differences, perhaps more or less clearly foreshadowed in the past, become pronounced. But before this time, the objective should be general growth and development and the imparting of that fundamental information concerning God and man and the world which will later form the basis of mature judgment and reasoning which must be the heritage of every true citizen of State and Church, no matter what he be as to his occupation. Education is not to press the child into any kind of pre-arranged mold, but to bring out his normal powers, in their own natural order. Aptitude will help him to succeed, and success spells contentment and pleasure. It is for the teacher, indeed, to point out to the pupil the advantages of a higher education; but this must be done from an ideal, not a material standpoint; not by snubbing labor. Our Lord wished to show that labor is a pure and noble thing; that it is the salt of life. And, therefore, He labored with His own hands, and fashioned

(Continued on Page 376)

The Catholic School Journal

Teach Catechism By Correspondence

Correspondence catechism courses for children preparing for first Communion have been introduced into the Helena Diocese to give children whom the pastor cannot reach otherwise an opportunity to prepare for the sacraments.

The courses have been prepared by Monsignor Victor Day and each lesson consists of an explanation of the subject under consideration, a picture, a series of questions based on this explanation, which must be answered in the child's own words, the questions and answers of the Baltimore catechism, a prayer and one or two anecdotes illustrating the points made in the lesson.

Teach Honesty As a "Best Policy"

Public schools in the city of New York will introduce a course in "honesty" as an antidote to crime, based on the theory that honesty is the best policy. Such instruction has the sanction of President Anning S. Prall of the Board of Education, according to a letter he has written to the head of a large fidelity and insurance company, who said that a general deterioration in moral fibre was the principal reason why burglars and embezzlers were stealing about ten times as much as formerly and why surety companies were losing millions of dollars annually from burglaries and embezzlements.

Catholic Educators Conference

Catholic educators representing institutions from all parts of the United States gathered in session to prepare a program of activities for submission to the National Catholic Educational Congress which will be held in Philadelphia next June.

Various topics engaged the attention of the delegates who thus utilize the mid-year vacation period to plan for the general advancement of the cause, among them problems of finance and details of organization. A leading topic was the advisability of including Catholic colleges and secondary schools in the scheme for standardization of education throughout the United States. This idea has already been submitted to other sectional and religious bodies.

European educators have reproached American colleges with the absence of a minimum standard of attainment," said the Rev. Albert C. Fox, S. J., rector of Campion College, Wisconsin. "We are now engaged in an effort to remedy any fault that may lie at the bottom of this criticism. We believed that Catholic institutions possess as high standards as any schools in the country, but are willing to cooperate with others for the raising of a general level."

Every reader of The Journal can cooperate to further the interests of this special magazine of the religious schools.

Apply For Missing Numbers Promptly.

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NEWS NOTES OF INTEREST.

Chicagoans of all creeds and classes joined in interest in consecration at Holy Name cathedral, Chicago, in Dec., of Rt. Rev. Bishop Edward F. Hoban, native son of the city, and one time altar boy at old St. Columbkil's church on the west side. The first Chicago boy to become bishop of his own diocese, he was hailed as an honor both to the city and Church.

A new athletic stadium for Georgetown University, to cost about \$350,000, and which will have a seating capacity of 20,000, is now being planned, according to an announcement made by the Rev. John B. Creeden, president.

The Holy Father has issued a Pontifical letter to the Committee on the preparations for the celebration of the centenary of St. Philip Neri which occurs in May. He has also offered a generous donation toward the purchase of the urn in which it is proposed to place the sacred relics of the Saint.

Los Angeles' new central Catholic high school for girls will be named in honor of the late Bishop Thomas J. Conaty, bishop of Los Angeles from 1903 to 1915. A site has already been selected for the institution and construction work has started.

Criticising international leaders for failure to apply Christian principles in their struggle for lasting world peace, Archbishop Michael J. Curley declared that the Conference on the Limitation of Armaments was far from being a real agency for the mighty work it has undertaken.

A bust of Cardinal Mercier, Primate of Belgium, was presented to the New York University by a group of Belgians and Americans whose hope it is that the bust will perpetuate in the minds of young Americans the fullest appreciation of the heroic conduct of the prelate during the war.

Investigations made by the Bureau of Education, National Catholic Welfare Council, disclose that the reading of the Bible in the public schools of six states has been made obligatory by statutory enactments, and in six other states has been permitted by specific statutes.

Declaring that there is urgent need for more religious training in the education of children, the Denver Council of Sunday Schools is petitioning the Board of Education to permit children, whose parents so desire, to be excused from school two hours a week for religious instruction.

Five high schools, the aggregate cost of which will be more than \$1,250,000, are to be established in Cincinnati by the congregations of all the Catholic churches in the city during the next four years for the purpose of

providing advanced educational facilities for the graduates of parochial schools.

Conforming to President Harding's proclamation with regard to "education week," seven thousand Catholic colleges, high schools and parochial schools were asked to co-operate in the observance by the department of education of the National Catholic Welfare Council. Exercises held at the Catholic University at which the Right Rev. Msgr. Edward A. Pace spoke, sounded the keynote of the spirit which other Catholic institutions also observed.

Friends of Loretto academy, Pueblo, Colo., will be pleased to learn that the high school teachers have been granted diplomas by the state board which are of perpetual validity and authorize them to teach in any elementary or secondary school in the state of Colorado.

Very Rev. Chrysostom J. Schreiner, O. S. B., Vicar Forane for the Bahama Islands, has purchased the landing place of Christopher Columbus, the spot named by the great navigator "San Salvador."

It is located on Watling Island. The N. Y. State Council, K. of C., provided the funds.

The celebrated altar and statue of the Virgin, in the world-famous basilica at Loretto, a little town near Ancona, on the Adriatic sea, have been destroyed by fire, caused by a short circuit and the damage done is estimated at 12,000,000 lire.

Subscriptions by the parents of 756 soldiers who were killed in the war support the two new chairs of philosophy, one dedicated to the "Christian Principles of International Law" and the other to "Natural Law," in the Catholic Institute in Paris. The new chairs have been given to Abbe Bernard Roland Gosselin and Rev. Father Yves de la Briere.

Incorporation of the College of the Sacred Heart, Menlo, Park, Calif., formerly Academy of the Sacred Heart, to be conducted by the nuns of the Sacred Heart, has been announced with the appointment of a faculty including distinguished teachers from leading educational institutions.

Emmanuel College, Boston, instituted two years ago by the Sisters of Notre Dame, and at present housed in separate quarters in the Academy of Notre Dame, The Fenway, Back Bay, has applied to the Massachusetts legislature for incorporation and the right to grant degrees. Emmanuel college now has an enrollment of 100. Though in the academy group, it has its own class rooms, lecture rooms, assembly hall, refectory, etc.

Reader. I wish thee health, wealth, happiness, and may kind heaven thy year's industry bless.—Benjamin Franklin, Poor Richard's Almanack.

3RD ANNUAL CONVENTION C. E. ASSN. OF PA.

The Catholic Educational Association of Pennsylvania held its annual convention in Scranton, Pa., on December 27 and 28. Over 700 delegates, representing the Catholic school system of the state through kindergartens, primary and grammar grades, high schools and college attended the sessions which were held in the auditorium of the Central High School.

Right Rev. Peter C. Christ, rector of St. Mary's church, was the celebrant and preacher at the Mass in St. Peter's Cathedral, which marked the formal opening.

Rev. Joseph A. Boyle, D. D., supt. of parish schools of Scranton, as president of the Association opened the convention with an address at the High School at 10 o'clock, and briefly reviewed the work of the Catholic schools during the past year.

Right Rev. H. C. Boyle, D. D. bishop of Pittsburgh, had the first paper on the program, "The Threat to Education in a Highly Centralized System." The strong point brought out in the bishop's paper and in the supporting discussions of a number of the educators who spoke later was the prior right of the parent to mould the ideals of the child and the development of its mental life. The bishop condemned the idea that the child's education is primarily the business of the state and that the state has the right to dictate what he should and should not be taught.

Archabbott Aurelius Stehle, O. S. B., president of St. Vincent's College, Beatty, Pa., led in the discussion of the Pittsburgh prelate's paper. He cited non-Catholic opinion as to the necessity of religion in education, and said that if the program of education centralized under government jurisdiction succeeds it would speedily be decided that this must be nonsectarian education, which he characterized as godless and irreligious.

Rev. John E. Flood, LL. D., supt. of parish schools of Philadelphia, called centralization an idea un-American and foreign to the spirit of the constitution of the United States, and reasserted the doctrine that the education of the children belongs primarily to the parents.

Rev. Louis Haas, O. S. B., again declared that the arguments against centralization all rest on the civic and constitutional grounds. The growth of the spirit of centralization he blamed on the human tendency of public officials to pass their responsibilities on to the next man above, a tendency, he said, that should be combated most strongly in the schools.

Bishop Boyle, entering the discussion at this point, said that government and education moved in different realms, and that centralization under the government could not fail to take education out of its present plain. Educational questions, he said, would not be decided in their proper manner by the best thought of school men, but by politicians whose guiding force is the vote of the people.

Papers by Rev. F. A. Driscoll, O. S. A., and C. F. Hoban, Ph. D., supt. of schools, Dunmore, featured the afternoon session. Right Rev. M. J. Hoban, D. D., bishop of Scranton, attended this session and warmly welcomed the delegates, expressing the satisfaction he felt to have the convention in his diocese and the appreciation he has the convention in his diocese and also his appreciation.

Father Driscoll's paper, "Adequate Preparation of Catholic Teachers," was an enlightening presentation of present-day conditions as to teacher certification, the position taken by Catholic educators on the subject, the steps being taken to properly meet the situation, the state of preparedness existing and the manner of meeting requirements so that our body of Catholic teachers may measure up to what may be required of them.

The paper was ably discussed by Sister Mary Jane de Chantal, of Marywood College, Scranton, and by Rev. J. F. Malloy, C. S. Sp., of Duquesne University, as well as by a number of delegates from the floor, who in turn outlined the work the several orders are doing to meet the question of certification preparedly. Informal discussions from the floor were a feature of the convention, evidencing the lively interest awakened by the papers.

Dr. C. F. Hoban, Ph. D., representing the State Department of Education, and who assumed his duties as assistant in the bureau of administration in the state department of education this week, read a paper on "Re-

cent School Legislation in Relation to non-State Schools," in which he outlined and commented upon the laws referring to other than state supported schools.

The college section of the association had a "round table" session in the Christian Brothers' residence at 7 o'clock, this concluding the day's deliberations.

On Wednesday, the 28th, at 9:30, the sessions were resumed. Rev. R. L. Hayes, D. D., supt. of schools, Pittsburgh, read a paper entitled "The Office of Superintendent in a Diocesan School System." The paper was discussed by the Rev. George J. Lucas, D. D., of West Scranton, and by Rev. John E. Flood, LL. D. Bringing out the important points in the duties of superintendents, Dr. Hayes said a superintendent's first object should be to foster the growth of morale in his school system, and then to organize his teachers into a unit whose components would be capable of cooperation with one another in the highest degree. He should see that the course being taught in the schools of his diocese is such as to give a solid basis for the higher education of their students and for their future life and such as to make them always Catholics in reality as well as in name.

"The superintendent must always be vigilant," Father Hayes concluded, "for the educational liberty of his schools. He must watch for and withstand the attacks of those who would destroy the schools of the system he represents either directly or by hampering and embarrassing restrictions. It is his duty to watch closely all educational legislation before it becomes law, and after it becomes so, to see that the schools under his jurisdiction comply with it in letter and spirit."

The discussions by Doctors Lucas and Flood were developments of several points in the Hayes paper, although Dr. Lucas, speaking as one outside the school system except in his relation as pastor, touched on very interesting points in the relation of pastor and superintendent.

"The Practical Presentation of Religion in the School" is the title of a paper read by Brother Pius, F. S. C., of LaSalle College, Philadelphia, which was discussed by a Sister of Mercy from Wilkes-Barre and Rev. Walter Tredtin, S. M., rector of the West Philadelphia Catholic High School. Brother Pius emphasized the fact that the first duty of an educator is the formation of the Christian character of his pupils. The qualifications of a teacher of religion, he laid down as the fitness of his life for the subject he teaches, adequate instruction, proper balance, and the pedagogic ability to impart his knowledge. The text in religion, he said, is only a tool, and the subject itself ought to be taught simply and in simple terms. He ought to pattern his life and methods after those of the Savior, and should not confuse the minds of the pupils with argumentative matters that may not be altogether clear.

A paper on "The Effective Teaching of Grammar and Language," by Sister M. Assissium, S. S. J., of Chestnut Hill, Philadelphia, with discussions by Sister M. Constance, of Cresson, Pa., and a Sister of Charity of Pittsburgh, was heard at the afternoon session.

Sister Assissium emphasized the point that correct speech was largely a matter of habit, and gave practical suggestions for the development of this habit in pupils.

Rev. F. A. Driscoll, O. S. A., president of Villanova College, was elected to succeed Rev. Dr. J. A. Boyle as president of the Association, and Rev. Walter Tredtin, S. M., of the West Philadelphia Catholic High School, was elected treasurer, to succeed Rev. Charles F. Connor, S. J., of St. Joseph's College, Philadelphia, who was one of the Jesuit band of missionaries recently assigned to the Philippines. With these exceptions, the former officers were re-elected.

Selection of the city in which the next convention is to be held was left to the executive committee.

The Sisters of the teaching orders who attended the convention extended a vote of thanks to the women of Scranton in whose hands their entertainment for the two days had been placed.

Following are the resolutions unanimously passed:

1.—The Catholic Educational Association of Pennsylvania acknowledge its great debt of gratitude to His Lordship, Right Reverend Michael J. Hoban, D. D., Bishop of Scranton, for the hospitality extended to the association on the occasion of the third annual convention, and also to the Right Reverend H. C.

Boyle, D. D., for his kindness in addressing the opening session of our convention.

2—We pledge our loyal cooperation to the Hierarchy of Pennsylvania in the work of Catholic education, and we renew our attachment to the aims and purposes of the National Catholic Educational Association.

3—We reaffirm the traditional Catholic principle that the right to educate is vested primarily in the parent, and that any civic enactment to the contrary is a violation of the natural and the divine law.

4—We acknowledge that the state has a true interest in the education of its future citizens, and we contend that our Catholic schools are fulfilling all legitimate requirements of public authority and have proved themselves a most valuable asset to the commonwealth.

5—While this association will leave nothing undone to attain the secular aims of school training, we hold that the end of all education is the upbuilding of character, based on the teachings of Jesus Christ, and are determined never to deviate from this principle.

6—We praise the self-sacrificing labors of our teaching communities, and we bespeak for them generous cooperation in their untiring efforts to maintain a high standard of efficiency for the teaching corps of our schools.

Pittsburgh Parish Schools.

The Seventeenth Annual Report of the Parish Schools of the Diocese of Pittsburgh, prepared by the Superintendent, Rev. R. L. Hayes, D. D., closes with a very significant paragraph, which is here reproduced.

"We are not blind to the fact that forces are in operation that would put an end to the parish school system, or at least would so hedge it about with unfair restrictions as would soon put an end to successful operation. We ask no favors; but we do not propose to submit supinely to any policy that infringes upon our rights as Americans and as Catholics. The Association proposes to keep in close touch with the trend of educational legislation and by common counsel to protect the rights of our schools. We recognize that the State has a serious obligation in the field of education, and we profess to be a powerful aid to the State in fulfilling that duty. But we also contend that no authority can deprive the parent of his inalienable right to educate his children according to the dictates of his conscience, neither may any legislation deny to the Church the divine right to train her children according to the right of faith."

The Association referred to by Superintendent Hayes is the Catholic Educational Association of Pennsylvania, which held its third annual convention in Scranton, Pa., the end of December.

The vigorous growth of the Catholic schools of Pittsburgh is illustrated by statistics contained in the Superintendent's report. Four years ago the number of pupils enrolled in the various parish high schools was 1,295; last June it had risen to 2,102—a gain of more than 62 per cent. Four new parish schools were opened in the diocese during the past scholastic year and several parishes erected new school buildings to replace old ones. The number of parish schools operated in the diocese during the past year was 207, with a total enrollment of 73,871 pupils—an increase for the year of 2,201. The teaching staff consisted of 1,243 Sisters, 10 Brothers and 118 lay teachers—a gain in teachers of 29.

The Ideal Class Room.

"School Buildings and Equipment" is the subject of a bulletin issued by the Chamber of Commerce of the United States, which assails in strong terms the insanitary character of the conditions that many Americans tolerate in their public schools. From the section of this bulletin devoted to "Class Rooms and Their Equipment" is excerpted the following summary of the requisites of an ideal class room:

"A class room should contain at least 15 square feet of floor space and from 200 to 250 cubic feet of air space for each child. In grade schools, grades one to eight, five rows of desks wide and eight deep, class rooms at least 21x31 feet with ceiling 12 to 13 feet high, are called for. The maximum limit of capacity is 40 pupils and 35 is a more desirable number. Walls tinted a light buff, gray or cream color with ceilings just off white are recommended.

"Adjustable desks and seats are essential. The top of the desk should be on an incline of not more than 15 degrees and about 15 inches from the eye.

"When the child is seated properly, the feet rest square-

ly on the floor. It is desirable that the edge of the seat and the edge of the desk overlap slightly, providing, however, sufficient room for children to rise without crowding. There are cases of crooked spine, stooped shoulders and impaired circulation developing in your schools. Stop them today and strengthen the future of the community."

These specifications represent conclusions in regard to which those who have made a study of the subject are in substantial agreement. They should be borne in mind by all entrusted with the duty of deciding upon plans for the erection and furnishing of buildings intended to be used as schools.

COMMERCIALISM IN OUR SCHOOLS.

(Continued from Page 373)

plows and yokes for those who needed them; and the Blessed Virgin, the highest of women though she is, did not shun to do house-work:—

To spin and weave, to cook and sweep,
In these she took delight indeed.

These things being realized by pupils, let him choose for himself his life-work.

Commercial education has unquestionably its legitimate place in our curriculum, especially in this our age of vast commercial progress. The school must answer the needs of the time. The public has its claim on the school; if the school refuses to heed that claim it is doomed to failure and ineffectiveness. The danger lies in this;—that in our eagerness to prepare the child for material success we drag him down too early into that soul-destroying commercialism, without being prepared for it and sufficiently strengthened to meet its demands without incurring danger. We must help our pupils to get the Vision; to see the Gleam. Education absolves its obligation of adjustment, not when it succeeds in merely fitting the individual into its environment, but when it lends the individual the power of utilizing his environment for higher ends and of elevating it, in turn, to a higher level by rendering it more intelligent, more pure, and more religious.

What our time needs is well-equipped high-schools with not only an academic, but also a commercial curriculum, and manual and technical training for the boys, and domestic science for the girls. And let these schools be imbued with the large and sublime principles of our dear Lord, free and loving and divine—to bring about what is much needed; in women a "chivalrous modesty;" in men a "chivalrous strength." The Commercial curriculum, like the academic, should consist of a minimum of at least sixteen units of which only four should comprise strictly commercial subjects. This would give the teacher the time and opportunity to weave in with the business courses, such as are of higher value. It would insure success to regular pupils, taking the commercial course, to make this course so complete and thorough as to enable the pupils who have finished it to secure and hold the best positions anywhere and everywhere. "These ought ye have done, and not leave the other undone." Man has a physical body that must be fed and clothed and housed; and the present day tendency is to make this business of feeding and clothing and housing exceedingly complex. We cannot change these things; we must face them as they are. The School must correlate the new conditions of life and living—domestic, social, and economic—and utilize this synthesis in the formation of her curriculum. However, in doing so, she must not forget, that the only excuse for feeding and clothing and housing the body, is that something more ethereal may grow out of its experiences, to the perfection of fruit and flower. A mere commercial training is a materialistic training, a training which leads on one side to Stoicism, in as far as it creates an apathy toward all that is not material gain; and on the other toward Epicureanism, with the maxim: "Eat, drink, and be merry, for tomorrow we must die." Our endeavor must be to send out our pupils endowed with an idealistic philosophy of life, in the sense of having true ideas of the value and purpose of life. An education without such a philosophy at its basis is no education. Commercialism does not give us this. If we cannot turn out a completed product, we better not make the attempt.



HUMOR OF THE SCHOOL ROOM.

Carrying Out the Illustration.

"Sedentary work," said the college lecturer, "tends to lessen the endurance."

"In other words," butted in the smart student, "the more one sits the less one can stand."

"Exactly," retorted the lecturer; "and if one lies a great deal one's standing is lost completely."

An Impossible Task.

Among the Sunday school children of a certain church was a poor little fellow. He could not tell the number of the house in which he lived, and was charged when he next came to school to bring it. The next time he appeared he was asked if he brought the number.

"No, sir," said he; "it was nailed on the door so tight that I couldn't get it off."

Not Self Sustaining.

At a recent teachers' conference one speaker began: "Long live the teachers!" He was interrupted by a tall, emaciated young man, who rose from the rear of the room and in a sepulchral voice queried: "On what?"

A Fault of the Times.

A Sunday school teacher asked a small girl the other day why Ananias was so severely punished. The little one thought a minute, then answered: "Please, teacher, they weren't so used to lying in those days."

Hampered.

"Children," said the teacher, "be diligent and steadfast, and you will succeed. Take the case of George Washington, whose birthday we are soon to celebrate. Do you remember my telling you of the great difficulty George Washington had to contend with?" "Yes, ma'am," said a little boy, "he couldn't tell a lie."

Citing a Known Theory.

Teacher—Explain the difference between "the quick" and "the dead."

Jimmy—"The quick is them that gets out of the way of autos, and the dead is them that doesn't."

An Apt Modern Deduction.

Teacher—Tell me something about Job?

Modern Bible Scholar—Well, they took away everything else he had but they never got his goat.

Judged from Application.

Board of Examiners: "My good man, you don't seem to know anything! Tell us, for instance, what is a criminal?"

Applicant for Admission to the Bar: "A criminal—a criminal—a criminal is,—one who has done something!"

Board: "You be quiet, then; you are safe; you are no criminal!"

Shakespearean.

"What is the meaning of the word 'adage?'" a school-master asked.

"A place to put cats into," was the pupil's answer.

"What put such an idea into your head?"

"Well, sir, doesn't it say in Shakespeare, 'Like the poor cat in the adage?'"

Inviting Questions of Doubt.

Teacher: "I have taught you all there is to know about long measure, and I want any boy who is doubtful on any point to question me concerning it."

Pupil: "P-lease, sir, how many policemen's feet does it take to make a Scotland Yard?"

RELIGIOUS INSTRUCTION.

Rev. M. V. Kelly, C. S. B.

Children's Assistance at Mass.

How shall children assist at Mass? What shall we tell them to do? Presumably to bring their prayer-book and beads with them. The advice is very common. May I be pardoned for criticizing a portion of it? With all the reverence and love every Catholic must have for the Rosary I am satisfied good would be done by not advising the use of the beads during Mass. In the first place people should not always be depending on that one form of devotion. The Rosary is essentially the family prayer. If we are to urge children to resort to the same form of devotion during Mass, in thanksgiving after Communion, during visits to the Blessed Sacrament or Benediction and on many occasions besides, either in church or school, we are certainly starting them in life with but one means of filling in that time when called upon to spend ten, fifteen or even thirty minutes in recollection.

Again, it is true we all do so occupy ourselves, and profitably at times during Mass. But the very kind of child who needs our attention, will follow the line of least resistance and invariably be satisfied with his beads if the least encouragement is given. Assisting at Mass with the Rosary, morning after morning, means little or no attention to what is taking place at the altar. It allows for no variety, no reflection, and, therefore, no interest or fervour. It begets a sleepy, indolent, indifferent frame of mind at the very hour which should arouse our most ardent feelings of awe and devotion.

You, perhaps, have visited churches on whose interior wall appeared a large card or cards "Never Go to Mass Without a Prayer-book." The observance of this injunction is necessary for children and, indeed, for the majority of adults also. No child can continue recollected a whole half hour without some assistance. That every Catholic school in the land should be equal to the task of securing strict observance on the part of all is surely not expecting too much. If we cannot train children to faithfulness in this, to the little thoughtfulness required on leaving home for Mass, it is altogether probable we have not sufficient influence over them to secure becoming assistance at Mass by any method. No measures need be considered too rigid if necessary to effect this. A Catholic child should grow up under the impression that there was no such thing as being at Mass without a prayer-book. Children who at this stage have not acquired the habit of invariably carrying a prayer-book to Mass are very unlikely to acquire it later.

In a certain church a member of the school staff in charge of thirty or forty sanctuary boys had provided as many prayer-books, to be carefully distributed before High Mass and Vespers, and as carefully collected and put away at the end. Here was an effort to secure attention and proper behaviour during the sacred functions. It reminds one very much, however, of the effort to prevent water escaping from an injured pipe by keeping one's finger on the leaking spot. So long as this continues no harm will ensue; when all is over you are just where you started. In the case of the sanctuary boys results could easily be injurious; several years of formation were passing by, neither boy nor parent being required to give the matter a thought.

Another step is necessary. They must be trained not only to carry their books, but to use them. It is extraordinary how much it is in human nature to prefer leaving the book in the pocket and worry in the time of Mass without it. The attention of those in charge will frequently have to be directed to this point. Then again the average child after a few years in school can read the Prayers at Mass in much less time than the priest spends at the altar. Instinctively he is disposed to do just this; put the book away and give himself up to relaxation and distraction for the remainder of the time. The half hour given daily to religious instruction in schools should allow time for the remedying of this and the remedy consists in getting pupils to understand that books of devotion, and every section of them, are to be pondered upon, not skimmed over, and that the most elementary method of reflection obtains in taking one sentence at a time.

People who go to Mass frequently eventually find the same form of prayers wearisome and uninspiring. Hence the necessity of several prayer-books and of prayer-books containing several methods of assisting at Mass. Many children, also, have to be told that they need not confine themselves to the particular section entitled "Devotions at Mass." That the reading of litanies or anything else within the two covers is not only allowable but to be highly recommended. I knew a young man who, at the expiration of several years in a Catholic college, being presented with a copy of the Imitation of Christ, scrupled to use it during Mass because no prayers so denominated were found therein. We shall do well to assure our pupils that books of meditation, of visits to the Blessed Sacraments, as well as a manual of devotions to the Sacred Heart, to Saint Anthony, etc., etc., which appeal to their piety, may be used with great advantage while assisting at the Holy Sacrifice. Also that on Communion days occupying themselves with the Prayers before Communion may be the most wholesome of all exercises.

Almost the first anxiety of a convert is to know the significance of each part of the Mass, of each prayer and ceremony. This is just as it should be. Holy Church in her wisdom has enjoined none of them without a purpose. The very least of them is intended to instruct and inspire devotion. It is well, therefore, the ordinary convert never suspects how great is our remissness in this matter. Let us be careful he shall not find out. It seems incredible that earnest, intelligent Catholics should reach the age of manhood, perhaps go through life, incapable of distinguishing the parts of the Mass and occupying themselves accordingly while assisting at the Holy Sacrifice. Must we admit that among such may be found the graduates of our Catholic Schools? With half an hour daily, during a period of seven or eight years, reserved for religious instruction there is absolutely no excuse for this. The most effective method may be found in announcing each step made, during Mass itself, but certainly we must resort to any and every means necessary to give the result.

With younger children especially a certain levity in behaviour is rarely a serious fault. Nevertheless, this may be just one reason why they should not be brought to Mass frequently until they have reached an age to realize the importance of reverential and attentive conduct. Taking such liberties as sitting with the legs crossed, resting the body against the seat when kneeling, arranging the head and arms in a posture conducive to sleep, we should not tolerate for a moment, if we would have our pupils in after life preserve a recollection of the importance of always showing due respect to the Holy Sacrifice of the Altar. To accomplish this, insist upon the necessity of mortification in the life of a Christian. Children must be made to remember that Mass is the continuation of Calvary, and, if preserving a proper hearing thereof is trying to nature and demands sacrifice of ease and comfort, that nothing else so surely guarantees the proper dispositions.

Lastly, what has become of all we have been told and believed about the importance of time for preparation and thanksgiving after Mass? In this particular also the regular practice of congregations brought up with little or no schooling at all must bring a blush to our countenance. These good people would be horrified at the idea of arriving in church just when Mass was commencing and rushing out the moment the priest comes down from the altar. Were there not prayers before Mass and after Mass—lengthy prayers too—in both the prayer-book and Catechism? Were they supposed to be never recited? Shall we live to see the day when in our town and city parishes certain portions of the Sunday congregation will be seen spending a very few minutes in recollection before Mass begins and, forgetful of what others do, not leaving the church for a very few minutes after Mass is finished? And shall we have the consolation of hearing it remarked, "These young men and women were brought up in our parochial school."

Conscience is not only a safe guide, but a witness we cannot influence or remove. We may control the tongue, disguise the features, and subdue the passions, but we cannot permanently silence the still, small voice of conscience.

CURRENT EDUCATIONAL NOTES.

(Continued from Page 346)

Readers of these comments may recall that a year or two ago we suggested a somewhat similar question: Suppose that you had to spend all the remainder of your life in solitary seclusion on a sea-girt island and were permitted to take ten books with you: What books would you take? Our Martian question varies the viewpoint considerably, it will be observed, for we are to select not the ten books that mean most to us, but the ten books that would best enable the presumably intelligent denizens of an alien planet to gather the most information about us on all the planes of human activity.

A little class discussion on the question would not be futile. Indeed, it might do more than a set of formal examination papers to enlighten the teacher regarding the mental and spiritual development of the pupils. Remember, the important thing in judging of the results is not that all should agree on selecting the same books. What really matters is that everybody should have a good reason for making his particular selection. Unanimity of choice will be necessary only when we are actually about to forward the consignment of books via interplanetary express. Date of departure will be announced in due season!

SHOOTS AND SUCKERS.

(Continued from Page 348)

one of the primitive Christians to come back today and behold our massive cathedrals, and attend high mass celebrated with many ceremonies unknown to him, and listen to the exposition of many a doctrine that in his day had not been evolved from the deposit of faith, were he to meet a bishop in a palace or a cardinal on board a private yacht, he might be a little perplexed and express his doubts as to the sameness of the Catholicism which is ours with the Catholicism which was his. But, assuming that he could think and discriminate, he would presently discover, after making a survey of history and theology and literature and art, that the Church, like our tree, is ever changing and ever the same; that she rose from her tiny beginnings into the free air of heaven and increased century by century the girth of her trunk and the vivid splendor of her leaves. He would come to know of parasitic growths that sought to fasten themselves upon the Church, and he would learn that in her language "heretic" is the synonym of sucker. In retrospect he would see her, the fair Bride of Christ, the true ark of the Covenant, the very Bread of Life to all the peoples of the world, he would see her through the ages ever growing, ever expanding, ever waxing more adaptable and enduring. He would at first see only confusion ples, catacombs and martyrs, anchorites and cenobites, in that procession down the ages of Apostles and disciples with temporal jurisdiction, roving monks and cloister schools, the universities and the religious orders, "The Hammer of Heretics" and "The Little Flower of Jesus," monsignori and Little Sisters of the Poor, Canterbury and Lourdes and the National Shrine of the Immaculate Conception. But of a sudden a great light would break upon his bewildered mind and a great joy would shine forth from his eyes and from his lips would fall in accents reminiscent of the words of the Divine Husbandman: "And becometh a great tree so that the birds of the air come and dwell in the branches thereof."

Mother Theodore Guerin.

By the favor of the Sisters of Providence, Providence Convent, St. Mary of the Woods, Indiana, the Catholic School Journal is in receipt of a sixteen-page leaflet containing a sketch of Mother Theodore Guerin, foundress of their order, and anecdotes of wonderful answers to prayers which have blessed visitors who have placed intentions on her tomb. For her work as an educator in France, Mother Guerin received medallion decorations from the French Academy. Coming to this country in 1840, she became the founder of what has grown to be one of the largest Sisterhoods in the United States.

Information regarding any article or textbook not advertised in these columns may be had by writing to our Subscribers' Free Service Department, care The Catholic School Journal, Milwaukee, Wis.

CULTIVATION OF MEMORY IN MUSIC.

(Continued from Page 351)

formance of a given passage. Difficulties are very often entirely vanquished by memorizing the passage in which they occur; and in all cases, they are very much diminished. This is to say, that a large part of the faulty playing that we hear, is mental in its source, and not muscular. When the mind knows clearly and certainly where it desires to carry the musical thought, the fingers manage to perform their part. When technic has done its best, it has provided only a small part of the playing ability, and exact and clear musical thought, reaching inwards to the deepest feelings, are the conditions without which, good playing is impossible. Memorizing is the best means to bring this about, as one knows a composition perfectly, only insofar, as he is able to play it from memory, without any misgivings as to his ability to do so.

The playing of a piece without the aid of a copy to guide the eye, means that by a conscious effort of will, our minds must recall the past impressions of a large number of details. First and foremost, we have to recall the actual notes upon which to place our fingers; then the actual length of each note must be remembered, and the force with which they must be struck. When all these details have been memorized, there still remains the important item of phrasing to be considered. It must be conceded, that the task of playing a long piece from memory is one of much complexity. The memorizing of music must be commenced gradually through two, three and four-part harmony. One who has a good knowledge of harmony, and who has not neglected the systematic training of his aural faculties, will have an enormous advantage over those, who have taken no interest in these important subjects, the very foundation of the art of music.

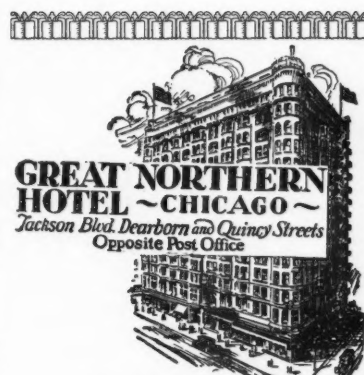
Memory is of so great moment, that the rest of our faculties cannot be exercised without it. Realizing this truth, Montaigne says: "Science is nothing but remembrance; to know anything today counts for nothing, if tomorrow we no longer know what we knew yesterday. To learn without being able to recollect, is equivalent to writing upon shifting sands." From these words we deduce, that it is to one's advantage to commit to memory everything attempted in the music course, even the simplest exercise. Some two hundred years ago, the great English poet Addison said: "The memory is continually looking back, when we have nothing present to entertain us; it is like those repositories in animals, that are filled with stores of food, on which they ruminate when their present pasture fails." How well these words may be applied to music. Our lonely moments are illuminated by drawing upon the treasury of tonal art stored in the memory, giving an enjoyment most profound and lasting.

An educative training in music is, in itself, an aid to the memory, and a development of the latter should be regarded as an essential part of the whole. There should be a three-fold movement ever going on; the training of the mind to see and feel; the training of the muscles to obey; the training of the memory to retain every impression made, every lesson grasped. Into such a question, considerations of musicianship or unmusicianship do not enter. It is entirely a matter of intellectual discipline. As the mind opens up, we begin to long to retain the impressions made upon our imaginative faculties, and thus we realize that mental study and the training of the memory should be, as indeed they are, one and indivisible. Hence we are enabled to realize, that all we do in relation to music, should be supremely intellectual, and in the highest degree, musical. In truth, there is no royal road so called, to the acquisition of a reliable memory as there is no royal road to any branch of knowledge.

Memory is entirely a mental quality. We are mental beings and are governed by mind. It has been demonstrated that any one can memorize music, who is willing to make the mental effort to concentrate attention, enabling him to fix the notes and words of the instrumental or vocal composition quickly in his mind. The trouble in music memorizing is, that the student does not like to go down deep enough and begin at the very bottom. The basis of a musical memory should be laid in the first lessons. If a student is encouraged to commit definitely and accurately the very first studies and pieces to memory, the habit will be formed naturally and easily, and memorizing from the very beginning becomes a mental process, and not mere "parrot" work, and the effort will never become laborious. A student should not depend upon any particular system of memorizing as the only and absolute one, but should try to aid the growth of his memory by every possible suggestion. Eventually he will find the way, which for him, is the best.

As an educational necessity, memorizing is one of the most important factors in a student's training, and should not be neglected. As an artistic accomplishment, however, the value of playing from memory cannot be estimated, although it should not be cultivated for artistic reasons alone, but mainly for purposes of mental discipline, and still more for its exceeding great convenience to the performer. It is hardly possible to overrate the convenience of being independent of one's notes. A repertoire that a performer can call on at a moment's notice is something greatly to be appreciated and desired. Yet in this matter one should not go to extremes. It is useless to spend a vast amount of time in committing to memory some piece or etude that is musically uninteresting to listen to and which will be dropped as soon as learned, and never played again. A teacher should wisely adapt his teaching to the individual ability of each student, especially in this matter of memory training.

There are many ways in which the memory can be trained to a very high standard of efficiency. The manner in which a course of memory training could be adapted to the study of music would no doubt become evident to the student as he becomes acquainted with the system chosen. A good memory, although not essential, is certainly a distinct advantage to any musician who cherishes the hope of attaining a high place in the art and profession of music. The number of exercises in memory training which can be adapted to the study of music is inexhaustible, but apart from music the training of the memory is in itself invaluable. As has been said, train your eyes to observe, your ears to hear, and convey the impressions of your mind, and each sense to carry out its special work. All this can be done at all hours of the day; in work or in recreation. The important point in this training is that when a trained memory is brought into the study and practice of music, then it will be realized that it is more than well worth having gone in for.



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BOOK NOTICES.



Sunday Talks to Teachers. By Helen Wodehouse, Ph. D. Cloth, 126 pages. Price, The Macmillan Company, New York.

The essays contained in this little volume are intended to reconcile teachers and church workers to perseverance in spite of the discouragements arising from what Dr. Johnson called "the anfractuosities of human nature." She is unhackneyed in her treatment of the theme, and there are tonic qualities in her book.

Methods and Material for Composition in Intermediate and Grammar Grades. By Alhambra G. Deming, Principal of the Washington School, Winona, Minnesota. Cloth, 232 pages. Price, \$1.20 net. Beckley-Cardy Company, Chicago.

The author of this book has clear ideas on the subject of imparting a knowledge of English composition, and teachers will find his compact treatise practical and useful to an extent likely to lead to its employment for the purpose of supplementing other text books where it is not the one placed by governing authority in the hands of their pupils. Its comprehensiveness and the originality of its methods are noteworthy, while the variety of materials which it offers is attractive. Very few books appear in a first edition entirely free from errors. An excerpt on page 171, in "Worth-While Sentiments from the Poets," is attributed to "J. Festus Bailey." Philip James Bailey was the author of "Festus," which is the source of the saying that "We live in deeds, not words."

Rejoice in the Lord. Happiness in Holiness. A Book of Reflections and Prayers. By Rev. F. X. Lamsance, author of "My Prayer Book." Pocket Size, thin paper, 525 pages. In various bindings at prices from \$2.00 to \$8.75 net. Benziger Brothers, New York.

This work comprises three parts—a book of reflections, with a word of good cheer for each day of the year; a book of prayer, for young and old, and a little book of indulgenced jaculations. It has been said that the author of "Rejoice in the Lord" fills his works with radiant spirit of happiness. The joy and comfort of religion receive expression on every page of this beautiful little book.

Wordsworth, Poetry and Prose, With Essays by Coleridge, Hazlitt, DeQuincy. With an introduction by David Nichol Smith and notes. Boards, 212 pages. Price, Oxford University Press, American Branch, New York.

The frontispiece of this tastefully

printed book is a reproduction of a portrait of Wordsworth in youth. The carefully edited little volume could hardly be better fitted than it is to ground sincere students in a knowledge and love of Wordsworth's momentous contribution to English literature.

Housewifery. A Manual and Text Book of Practical Housekeeping. By Lydia Ray Balderston, A. M., Instructor in Housewifery and Laundering, Teachers' College, Columbia University, New York City. Second Edition, Revised. Cloth, 353 pages; 175 illustrations in text. Price, J. B. Lippincott Company, Philadelphia.

The object of this volume of Lippincott's Home Manuals is to show women how they may reduce tasks in the house and also save time, money and energy. It is admirably adapted to the purpose of a text book for groups of students in domestic science. The best housekeepers will find useful suggestions in its pages, while to neophytes it will be invaluable as the embodiment of needed and practical information on the art of equipping and carrying on a modern home.

New Geography, Book Two. By Wallace W. Atwood. Cloth, Imperial quarto, 304—XVI pages. Price, \$..... Ginn and Company, Boston.

This issue of the Frye-Atwood Geographical series is a superb book, a triumph of competency and up-to-dateness on the part of authors and publishers. Text, pictures and maps are instinct with intelligence, information and beauty. Intended for pupils in the upper grammar grades, it exhibits the facts relating to the world as it is today in a manner adapted to the needs of the time. In the way of visualization it is hard to conceive how more could be achieved than is accomplished by the six hundred illustrations, including numerous admirably executed maps, showing the physical features of each country, its chief commercial products, its means of internal transportation and its trade with other parts of the world. Teachers employing the problem method will find the book ideally adapted to their requirements.

The Science of Education in Its Sociological and Historical Aspects. Otto Willmann, Ph. D. Authorized Translation from the Fourth German Edition. By Felix M. Kirsch, O. M. Cap. In two volumes, Vol. I, Cloth, 360 pages. Price, \$3, postpaid. Archabbey Press, Beatty, Pennsylvania.

There is many a work on education that lacks background. No such defect can be attributed to this book, which has a perspective reaching rearward to early Hebrew times, to Egypt and China, to the India of the Vedas, as well as to Greece and Rome. Education in the early Christian centuries, in mediæval times, and during the period of the Renais-

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sance—these subjects are discussed in detail through many brimming chapters. The concluding section of the book—Chapters XVIII., XXIX., and XXX.—treats of Modern Education. Volume II. is to deal with Herbarianism, adopting what is of practical value in his pedagogy, it is stated, but correcting his mistakes in metaphysics and psychology. Teachers will find in Professor Willmann's first volume an exhaustive presentation of the subject of education from its historical side. Its author has covered a vast area of research with characteristic German thoroughness. The task of his reverend translator also has been admirably performed.

American Catholics in the War. National Catholic War Council, 1917-1921. By Michael Williams. Cloth, 467 pages. Price, The Macmillan Company, New York.

"Pro Deo et Pro Patria!"—"For God and for Country!" This was the motto of American Catholics in the World War. This was the sentiment which inspired the hierarchy in the formation of the Catholic War Council, that nerved the Knights of Columbus in their widespread activities for the physical and spiritual well-being of the troops in training camps and at the front, and in their wonderfully efficient campaigns to aid the government in the various branches of war work. The volume under review is a graphic recital of how the organization which accomplished this patriotic service was effected, and a recapitulation of what it achieved. It is more than this, for the author has built his narrative into a historic setting portraying the part played by the Catholic Church in the evolution of free government and the marvelous betterment of industrial and social life on the American continent.

Paginas Sudamericanas. By Helen Phipps, Instructor in Spanish in the University of Texas. Illustrated. Cloth VI—208 pages. Price, \$1.40 net. World Book Company, Yonkers-on-Hudson, New York.

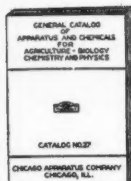
Intended as a reading book for American students of the Spanish language and one supplying materials for conversation and composition, this little volume presents a large amount of authentic, useful information relative to the geography, the people, the history, the institutions, and the products of South America. In its preparation free use has been made of publications of the Pan-American Union. A copious vocabulary is appended to the text.

The Rivals. By Richard Brinsley Sheridan. Edited by William Lyon Phelps. Cloth, 109 pages. Price, 60 cents net. The Gregg Publishing Company, New York.

This volume of the Living Literature Series presents in a compact form, with a well written introduction and brief but adequate notes, a legible, convenient text of Sheridan's inimitable comedy. The illustrations include a good portrait of the author, and photo-prints of Joseph Jefferson and W. J. Florence in scenes from the play.

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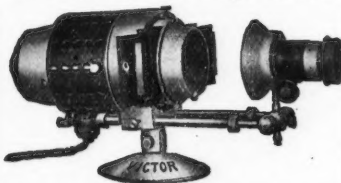
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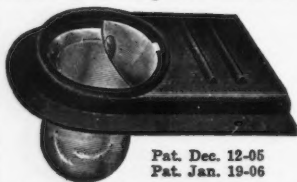
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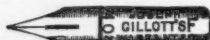
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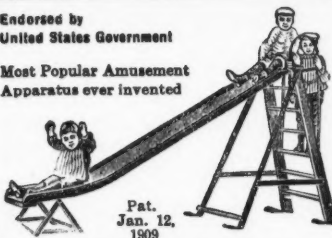
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- *1 Little Plant People—Part I
- *1 Little Plant People—Part II
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- *31 Kitty Mittens and Her Friends

History

- *32 Patriotic Stories

Literature

- *104 Mother Goose Reader
- *229 First Year Primer
- *230 Rhyme and Jingle Reader for Beginners
- *245 Three Billy Goats—Gruff, and Other Old Time Stories

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Fables and Myths

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- *34 Stories from Grimm
- *36 Little Red Riding Hood
- *37 Jack and the Beanstalk
- *38 Adventures of a Brownie

Nature and Industry

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- *39 Little Wood Friends
- *40 Wings and Stings
- *41 Story of Wood
- *42 Bird Stories from the Poets

History and Biography

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- *45 Boyhood of Washington
- *46 Boyhood of Lincoln

Literature

- *72 How-Vow and Mew-Mew
- *152 Stevenson's Child's Garden of Verses
- *206 Picture Study Stories for Little Children
- *220 Story of the Christ Child
- *262 Four Little Cotton-Tails
- *263 Four Little Cotton-Tails in Winter
- *269 Four Little Cotton-Tails at Play
- *270 Four Little Cotton-Tails in Vacation
- *290 Fuzz in Japan—A Child-Life Reader
- *300 Four Little Bushy Tails

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- *47 Pass in Boots and Cinderella
- *47 Greek Myths
- *48 Nature Myths
- *50 Reynard the Fox
- *102 Thumbelina and Dream Stories
- *146 Sleeping Beauty and Other Stories
- *174 Sun Myths
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- *176 Norse Legends, II
- *177 Legends of the Rhineland
- *202 Siegfried, the Lorelei and other Rhine Legends
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- *292 East of the Sun and West of the Moon, and Other Stories
- *328 Story of Peter Rabbit

Nature and Industry

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- *52 Story of Glass
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- *131 Aunt Martha's Corner Cupboard—Part I
- *135 Little People of the Hills—Dry Air and Dry Soil Plants
- *137 Aunt Martha's Corner Cupboard—Part II
- *138 Aunt Martha's Corner Cupboard—Part III
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- *9 Story of the Pilgrims
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- *57 Story of Louisa M. Alcott
- *58 Story of the Boston Tea Party
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- *63 Children of South Lands—II

- *64 Child Life in the Colonies—I
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- *70 Stories of the Revolution—III
- *102 Story of Franklin
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- *165 Gemma, the Child of the Desert, and some of Her Sisters
- *166 Louise on the Rhine and in Her New Home. (Nos. 164, 165, 166 are stories from "Seven Little Sisters.")
- *167 Famous Artists—I

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- *38 Selections from Alice and Phoebe Cary
- *67 Story of Robinson Crusoe
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- *233 Poems Worth Knowing—I

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- *81 Story of De Soto
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- *122 Lamb the Little Lake Dweller
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- *202 Alice's Further Adventures in Wonderland
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- *283 Hansel and Grettel, and Pretty Goldilocks
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FIFTH YEAR

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- *282 Stories of Time

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- *287 Life in Colonial Days

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- *9 The Golden Touch
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- *113 Little Daffydownilly and Other Stories
- *180 Story of Aladdin and Ali Baba
- *13 A Dog of Flanders
- *14 The Nurnberg Story
- *185 Heroes from King Arthur
- *191 Whittier's Poems, Selected
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- *25 Chinese Fables and Stories
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Nature

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- *219 Flowers, Birds and Trees of Illinois
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- *268 Story of Florida
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- *326 Story of New Jersey
- *327 Story of Ohio
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- *340 Story of Tennessee
- *342 Story of Utah
- *346 Story of West Virginia
- *347 Story of Wisconsin

Literature

- *10 The Snow Image
- *11 Rip Van Winkle
- *12 Legend of Sleepy Hollow
- *22 Rat and His Friends
- *24 Three Golden Apples
- *25 The Miraculous Pitcher
- *26 The Minotaur
- *11 A Tale of the White Hills and Other Stories
- *119 Bryant's Thanatopsis and Other Poems

- *120 Ten Selections from Longfellow
- *121 Selections from Holmes
- *122 The Pied Piper of Hamelin and Other Poems
- *161 The Great Caruncle, Mr. Higginbotham's Catastrophe, Snowflakes
- *162 The Pyramids
- *211 The Golden Fleece
- *222 Kingsley's Greek Heroes—Part I, The Story of Perseus
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SEVENTH YEAR

- *13 Courtship of Miles Standish
- *14 Evangeline
- *15 Snowbound
- *20 The Great Stone Face, Rill from the Town Pump
- *238 Selections from Wordsworth
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- *245 Selections from Merchant of Venice
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- *235 Poems Worth Knowing—III
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- *251 Story of Language and Literature
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- *262 Uncle Tom's Cabin (Condensed)
- *287 Story of David Copperfield

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- *278 Mars and Its Mysteries
- *279 The True Story of the Man in the Moon

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Literature

- *17 Enoch Arden
- *18 Vision of Sir Launfal
- *19 Cotter's Saturday Night
- *23 The Deserted Village
- *126 Kim of the Ancient Mariner
- *127 Gray's Elegy and Other Poems
- *128 Speeches of Lincoln
- *129 Selections from Julius Caesar
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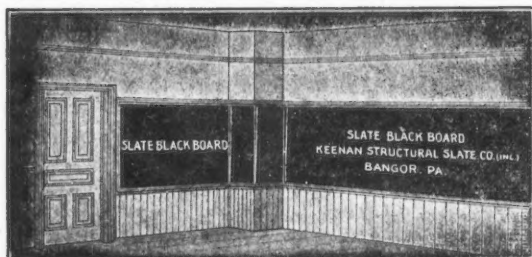
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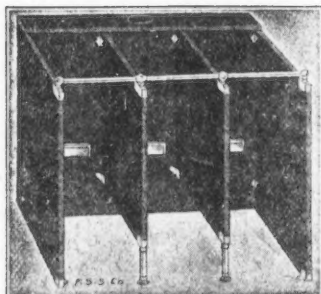
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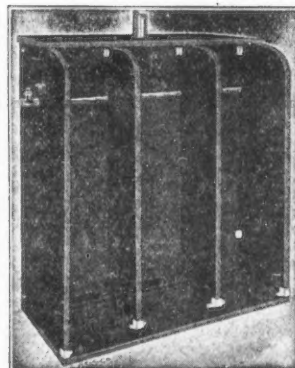
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E30	Treatment of products of heating with water.	S20	Preparation of hydrogen sulphide.
E31	Treatment of products of heating with hydrochloric acid.	O60	A compound of oxygen, sulphur and water.
G10	Law of Boyle.	O70	A compound of sulphur, much oxygen and water.
G20	Law of Dalton or Charles.	S21	The preparation of sulphides and corresponding sulphates.
O31	Preparation of a gas from heating potassium chlorate.	N60	Decomposition of ammonium nitrate; nitrous oxide.
H80	Action of sodium amalgam on water.	N61	The composition of nitrous oxide.
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